

I Solemnly Pledge

HAZRAT KHALIFATUL MASIH V'S
EXPECTATIONS OF OFFICEHOLDERS



BY NATIONAL TARBİYAT DEPARTMENT USA 2019

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By
National Tarbiyat Department, USA
2019

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A Letter from Amir Jama'at USA



Hazrat Khalifatul Masih Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz has frequently and repeatedly drawn our attention toward the responsibilities and conduct of higher moral excellence of office-bearers, missionaries, and-e-Nau.

The National Tarbiyat Department has collected and compiled relevant quotes from Hazrat Khalifatul Masih’s Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz’s sermons and speeches delivered in the last 15 years and presented them in this book. Hazrat Khalifatul Masih’s Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz frequent and recurrent exhortations and advice directed at those serving the Jamaat underlie the importance of our obligation in adopting higher moral standards, lest we lack progress to achieve this goal. Although Hazrat Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz addressed most specifically those serving the Jamaat in official capacity, Hazrat Khalifatul Masih Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz has also called upon every Ahmadi Muslim to understand our code of moral conduct and act accordingly - if we have already not done so. Those who have not had the opportunity to listen to Hazrat Khalifatul Masih Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz now have a chance to read what is expected of us. We should strive to bring about a change in our thinking, attitude, and behavior. That is what Hazrat Khalifatul Masih Ayyadahullāhu Ta‘ālā Bi-Naṣrih-il-‘Azīz is wishing and asking us to do, and that is what Allah and His Prophet (saw) commanded us.

Khaksar,

Mirza Maghfoor Ahmad

Amir Jama'at USA

Foreword



Over the past 15 years, Huzoor-e-Anwar (may Allah strengthen his hands) has provided invaluable guidance to Jama'at officeholders and missionaries during his Friday sermons.

This booklet compiles such guidance. We performed a keyword search on alislam.org and gathered the relevant quotes from April 2003 to April 2018. During this process, we adopted the following principles:

- 1 We used the exact language used on alislam.org - only correcting typographical and simple grammatical errors. Editors' notes are given in brackets [] to clarify the context of the quote. Ellipses "..." are sometimes used to shorten the length of the quote without affecting the core message.
- 2 While we did our best to be comprehensive, it is possible that a few instructions may have escaped our research.
- 3 These quotes are all taken from Huzoor-e-Anwar's Friday sermons. This compilation does not include guidance provided at other forums.
- 4 We take full responsibility for any inadvertent errors. Kindly notify us at spiritual.fitness@ahmadiy_a.us for any feedback.

Hamid Sheikh Sahib from Dallas led this monumental effort with the able help of Riyaz Muhammad Sahib from Dallas and Ayaz-ul-Haq Sahib from San Jose. Syed Sajid Ahmad Sahib reviewed the manuscript and assisted in the printing process. Sardar Anees Ahmad Sahib helped with copyediting. Naila Ahmad Sahiba designed the cover. May Allah reward them all with His choicest blessings in this world and the Hereafter, ameen.

National Tarbiyat Department, USA
February 1, 2019

Connect with Khilafat



- 1 The Friday sermon is a part of the Friday Prayer and one should strive to arrive for the sermon, not just the prayers. In this era, God has bestowed us with the blessings of MTA. In Europe and Africa, the Friday prayer timings are the same. When this is the case, we should hear the sermon of the Khalifa of the time. In those nations where the time is not the same, the sermon should be heard live or watched later as a recording. The missionaries should narrate a summary that same Friday or the next Friday. This is a great way to establish unity within the Jama'at. (July 1, 2016).
- 2 Recently, hundreds of Khuddam of various ages from Canada and USA came to meet Huzoor in London. Some of them had recently taken Bai'at. They stayed for three days. Following the visit, their feelings changed. They expressed amazing sincerity and loyalty, which was astonishing to behold. They also expressed their feelings on their return home and mentioned bringing about changes in themselves. They promised to be regular in Salat, they promised to be regular in their association with Jama'at, they promised to continue and develop/enhance their connection with Khilafat. Previously, neither had they been informed much about Khilafat, nor had they had much experience. No doubt, meeting in person develops a personal connection and love on both sides. But if scholars and officeholders continue to mention the significance of Khilafat among the Jama'at, faith is strengthened and polished. (May 29, 2015).
- 3 Religious scholars should educate newcomers and youngsters about [establishing a] true connection with Khilafat.

Officeholders are also responsible for this, some of whom have little knowledge of religion. (May 29, 2015).

- 4 People should develop in righteousness and in connecting with Khilafat. Some officeholders think it is sufficient to commemorate Khilafat Day once a year. Huzeer had mentioned this earlier as well, with reference to Hazrat Musleh Mau'ud (may Allah be pleased with him) that adequate emphasis is not given to Khilafat in the Jama'at. Since then, some effort has been made, but there is room for improvement. (May 29, 2015).
- 5 Huzeer said to officeholders and workers of the Jama'at that they have been blessed and enabled to serve the Jama'at, merely owing to a connection with Khilafat. He said it was incredible for people to assume that their knowledge, intellect or hard work was behind any good results/success. In matters of faith, there can be no blessing at all without Khilafat - as it has been historically proven. (May 29, 2015).
- 6 It is love and loyalty to Khilafat that attracts God's grace and brings about good results/success, because Khilafat is a system God established. If officeholders feel any element of self-importance, they should do istaghfar. If the awareness of those with religious knowledge, wisdom of the wise, and intellect of those with worldly knowledge and skill of experts brings extraordinary results in Jama'at work, it is only due to a connection with Khilafat because God has promised blessings in this regard. Knowledge and skill can work in worldly matters, but in Jama'at matters everything works due to the blessings of Khilafat. (May 29, 2015).
- 7 Words of the Khalifa should be relayed again and again and again to the Jama'at until even those of little intelligence understand them. (May 29, 2015).
- 8 Inculcating correct insight and perception of Khilafat is also an important task among the tasks of missionaries, and it is also the responsibility of officeholders to pay attention to this. Some

instances are brought up where people say that the Khalifa of the time has done this and that incorrect, has given a wrong decision, or such and such decision should have been this way, etc. It is especially the task of the missionaries to make them understand that all blessings are in the nizam, and when God wishes to curse a body of people He removes the nizam from among them. When these facts will be known to all, those who stumble will be saved. (January 24, 2014).

9 If the Tarbiyat department continues to counsel members to strengthen their connection with Khilafat and keep drawing their attention to all the Jama'at programs and khutbat (sermons) and activities, then we will see that, while their connection to Khilafat will get stronger, there also will be automatic resolution of many tarbiyat issues. (August 16, 2013).

10 [Referring to MTA and Alislam.org] It must be our focus and work to try and insure that every Ahmadi is connected to these tools as much as possible and the Jama'at system, nizam and that of the auxiliaries must also work towards this end. (August 16, 2013).

11 Huzoor cautioned against the point of view of not bothering the Khalifa with all sort of grievances and said that as Allah appoints Khalifa, it is Him, Who, through His Grace, grants the Khalifa exceptional fortitude and courage to bear all kinds of problems and pain. Therefore, all officeholders should abandon thi thought and make decisions based on taqwa (righteousness) and pure intentions, and keep the Khalifa informed. (July 1, 2005).

12 Some people claim that such and such officeholder is a flaw person, therefore they can only obey the Khalifa. Unless the entire nizam is obeyed, one cannot obey the Khalifa in spirit. However, if one observes something that needs to be reported, they should do so and then draw back. (December 31, 2004).

13 | The higher the standards of the Community in general, the more it will be reflective among the officeholders. [Hoor enjoined us to] demonstrate high standards of obedience to ensure that the next generations will in make officeholders of high morals. (December 31, 2004).

For Missionaries



- 1 Herein lies a great lesson for the missionaries. Even if the members of the Jama'ats are situated at long distances and no one comes for prayer, even then the [congregational] prayers must be offered, even if it be by gathering one's family to form the congregation. (April 14, 2017).
- 2 I would like to remind the missionaries that they must always obey those who are placed in authority over them and they must demonstrate a high standard of obedience by remaining silent. At the same time, I would like to address the presidents and amirs and remind them that it is their responsibility to show respect and ensure other people show respect to the missionaries. They should work together as one in matters of righteousness and piety. (March 10, 2017).
- 3 Huzoor said he will once again reiterate that it is the obligation of all amirs, presidents and officeholders to show respect themselves and instill respect in the Jama'at for all missionaries and life devotees (Waqifeen-e-Zindagis). This will also inspire the youth to wish to dedicate their own lives to the services of the faith. (March 10, 2017).
- 4 If an officeholder does not treat them [the missionaries] right, then instead of expressing this to other people, a missionary should submit his problems to God in prayers. The missionary should not worry about people, but rather should simply pray to God alone. Indeed, a life devotee will serve in the Jama'at for life whereas officeholders are elected for a short term. When an officeholder is not carrying out his duties properly and only creates problems, the missionaries response should be to pray

that the officeholder leads on the right path or that God the Almighty removes such officeholders. (March 10, 2017).

5 | Huzoor addressed missionaries and officeholders and said that if they expected the members in their homes to refrain from speaking ill about office-bearers, then missionaries and officeholders would have to first ensure backbiting of officials is not occurring within their own houses. (March 10, 2017).

6 | Huzoor said that, similarly, I will convey this to missionaries and their wives that they should be cautious about their dress and their eyes. The Jama'at also observes their example. The wife of a missionary is also like a missionary; she should also show her best example in all aspects of life. (January 13, 2017).

7 | Missionaries should exercise, or at least walk, very regularly in order to take care of [their] health and to inculcate hard work in them. If they are unable to go out for walk due to time constraints or any other reason, they should especially take out time for at least some exercise ... The important and most responsible jobs entrusted to our missionaries require very active beings, for which exercise is essential and must be given attention. (July 22, 2016).

8 | Firstly, it is essential for the life devotees and missionaries to undertake exercise. Secondly, in these Western countries junk food is also very common, which must be avoided. These factors must be considered and taken care of! If they are single and live by themselves, they can at least find some time for exercise while living in the mission house and should know techniques of cooking healthy food ... We need healthy and active missionaries and murabbiyaan. Therefore, they should take care of their health and should not be ignoring this important aspect of healthy living in order to perform their duties in the best possible manner. (July 22, 2016).

9 | Missionaries should practice speaking in a loud, clear manner, which is required when they go out [in the] field for tabligh and

the sound systems are not available - mostly in impoverished countries. (July 22, 2016).

10 | I also want to say something concerning missionaries and murabbis. In some places, a regular monthly meeting of missionaries and trainers is not held. Missionary-in-charge is responsible that these meetings are held regularly. Outreach and training work should be reviewed, notable accomplishments should be discussed, and the rest should try to take advantage of the methods used in the notable work. Reports should be given about the directives of secretaries to chapters from themselves or from Markaz. Murabbis should also look at how much work has been done in each chapter in this respect. Where the secretaries are not active, especially in outreach, training and financial matters, the missionaries and mu abbis should bring these matters to attention. (July 15, 2016).

11 | Huzoor reminded members of all chapters of the Jama'at that they should look after their missionaries and life devotees with much more respect. With that, Huzoor says that I would say that it is the responsibility of the missionaries and life devotees that they should strive for higher spiritual status by gaining knowledge so that nobody should be able to say anything against them. Sometimes, administrative people talk against the missionaries; when a missionary wants to correct the people, they start complaining against him. (July 8, 2016).

12 | By the grace of Allah Almighty, now the name of the Jama'at is spreading through many means and channels. But the workforce, the life devotees, missionaries and others who are part of spreading the message should individually increase their efforts to spread the message. In spreading the message, one may get beaten, may see opposition and hardship. Despite this, we have to spread the message with wisdom and patience, Insha'Allah. (July 8, 2016).

13 | Missionaries should improve their connection with new converts. And to know the local people, [they need to] do better

planning. Because, as I mentioned in my dars or sermon, the opponents reach the new converts immediately to create hatred for the Jama'at. (July 8, 2016).

14 [Quoting Hazrat Musleh Mau'ud (may Allah be pleased with him)] Those who are lecturers, their lectures should be prepared nicely and to the point ... Hence, this guiding principle is for missionaries and the preachers, and for those who also attend intellectual meetings. It can impress the learned professors, so-called religious scholars, and those who raise objections on religion, if lectures are prepared in this way. (July 8, 2016).

15 Nowadays, our missionaries are questioned about the state of the world. All missionaries should keep themselves abreast of the knowledge of history, geography, medicine, manners related to speech, and gatherings - at least to the degree necessary to be able to join gatherings of respected people. This is not at all difficult to achieve. All that is required is a little effort. So elementary books of these fields of knowledge should be read. Apart from this, sometimes when our missionaries are asked about current affairs they are not able to respond adequately as they are not keeping up with the knowledge of what is going on in the world or have not delved into these matters in any depth. (February 26, 2016).

16 Ahmadi missionaries should have a demeanor of a true believer. Khuddam should ensure that their outward appearance is in line with Islam. Indeed, Islam enjoins wearing of clean clothes, but too much formality in clothes is not allowed ... One should wear whatever one has with confidence. This advice is particularly important for Ahmadi missionaries, and is also in general for all Ahmadis. Everything should be done in moderation. (March 13, 2015).

17 These missionaries [who are trained from Jamias around the world] should look into the tarbiyat of the Jama'at [rather than only] doing tabligh and debating others. They should be

continuously involved in this task and morally train our own. (January 30, 2015).

18 Some experienced missionaries say they accomplish whatever task they are given quickly ... The majority of the missionaries have a realization of how their time is spent. Those who are experienced should pay attention to make correct use of their enhanced capacities and the commitments they have been given. They should employ their capacities like good teachers (January 30, 2015).

19 It is more important that missionaries develop spiritually to such an extent that each one of them becomes a sign. They should develop spiritually in such a way that people come into Ahmadiyyat by seeing their example ... Mu'allimeen and missionaries should note what efforts they have made to instill faith in hearts ... We should illustrate the existence of God to the world through the living signs of God that we have, and convince people through the practical testimony of God that is with the Promised Messiah (on whom be pace). (January 31, 2014).

20 It is especially the task of the missionaries to make them [the members of the Jama'at] understand that all blessings are in the nizam and when God wishes to curse a body of people, He removes nizam from among them. When these facts will be known to all, those who stumble will be saved. (January 31, 2014).

21 Our spiritual purity, our reformation of practice, Insha Allah will bring about a greater revolutionary change than our tabligh efforts. Hazrat Musleh Mau'ud's (may Allah be pleased with him) pronouncement is certainly most significant when he says: 'If they [the scholars and missionaries] reform their hearts and instill knowledge and love of Allah the Exalted in people's hearts, then tens of millions of people will begin to come in the fold of Ahmadiyyat. (January 31, 2014).

22 | The missionaries also need to remember that usually they shift their place of work every three or four years and, if necessary, even in a shorter period. I have heard from some countries that there is some reluctance shown sometimes. They should accept this happily. (August 16, 2013).

23 | [F]oremost are the missionaries of the Jama'at because the Khalifa of the time has made them his representative in matters of tarbiyat and tabligh. They are preachers who counsel people. If missionaries do not establish high standards themselves, how could they counsel others? Both tarbiyat of the Jama'at and tabligh are their tasks, and these require high resolve. It is also necessary to set high standards of patience, high standards of being obedient and receiving obedience, high standards of congruity between word and practice. They are representatives of the Khalifa of the time for the religious and spiritual advancement of the Jama'at and need to honor this responsibility. (April 5, 2013).

24 | During the course of their mission, they [missionaries] face hard times. Owing to human nature, there will be times when their patience is tested to the limit, but they should promptly turn to prayer at such times and be mindful of the fact that they have dedicated their life for God and they are to bring the world under the banner of the Holy Prophet (sa). Thus, nothing anyone says will waver them from attaining their objective. Their pledge will be before them and God's greatness alone, not their own, will be before them. Tolerance of incorrect attitudes of officeholder will make them recipients of the pleasure of God because they will be acting upon 'invite to goodness' in every situation. Not only do they have to protect themselves from discord, they also have to save the world from it. (April 5, 2013).

25 | It should be remembered that humility is a missionary's distinction; however, it is also important to maintain dignity. (October 22, 2010).

- 26** | Hardship should be borne without letting go of dignity. Experienced missionaries should not be influenced by worldliness. Each missionary is a representative of the Khalifa of the time. (October 22, 2010).
- 27** | The dignity of a missionary and a life-devotee lies in never mentioning his troubles to anyone. Only supplicate and ask God. (October 22, 2010).
- 28** | Every missionary and life devotee should remember the words of the Promised Messiah (as) that he said at the time of inauguration of Madrassa Ahmadiyya. He said: 'This madrassa should become a source of propagation of Islam. It should produce such scholars and boys who dedicate their lives and abandon worldly employments and objectives to adopt service of faith'. (October 22, 2010).
- 29** | Murrabis and missionaries of today should exercise self-examination and read about the early missionaries. These elders made diligent efforts. (October 17, 2008).
- 30** | The missionaries around the world [should] raise the standard in terms of their connection with Allah, inculcate this in their families as well, and display more sincerity - especially those who are in Africa. The earlier missionaries made tremendous sacrifices and set great examples. Everyone should try and attain the high standards they set. (May 9, 2008).
- 31** | [Huzoor urged] the missionaries of the Community to present a high standard of concordance between words and deeds and to morally develop the Community the way the Promised Messiah (as) wished. (June 9, 2006).
- 32** | [The missionaries] should obey the amirs and if they notice something, they should have a word with the Amir or any other officeholder concerned in privacy. If this does not help, they should inform the Khalifa. (June 9, 2006).

33 | It is the task of the officeholders throughout the world to personally hold the missionaries and those who have dedicated their lives in respect and deference, as well as promote this outlook among the Community in general. The officeholder need to have great regard for life devotees and ensure that all their needs are met. (December 31, 2004).

34 | It is immaterial whether the world appreciates the covenant that they [life devotees and missionaries] have made in the way of Allah; they are representatives of the Khalifa for the education and training within the administrative system of the Community and to take the message of Islam to the world, and the Khalifa is depending on them. Therefore, they ought to completely forsake the worldly element from their hearts, bearing everything with courage and fortitude. Allah shall facilitate arrangements for them. (December 31, 2004).

General Administration



- 1 | Any office-bearer, even the Amir Jama'at, is a member of a related auxiliary organization. (October 28, 2016).
- 2 | Hazrat Musleh Mau'ud (may Allah be pleased with him) said that I believe that if only one lecture is prepared nicely, since it is well memorized, it will have a good effect on the people. But the first thing is to study the books of the Promised Messiah (peace be on him), then understand them and then prepare the lecture from them. (July 8, 2016).
- 3 | [Addressing members in Japan] Meetings should be conducted in the Japanese language. Hazrat Khalifatul Masih has received some complaints in this regard that meetings are conducted in Urdu and the Japanese members do not understand the proceedings. Urdu translation should be provided for those who do not know Japanese rather than the other way around, and Japanese Ahmadis should be fully involved in all programs and should be asked to make speeches and asked to serve in other ways. (November 8, 2013).
- 4 | Khuddam, Ansar and Lajna all should consider rooting out all manner of discord and division. (April 5, 2013).
- 5 | Reports should be sent from Jama'ats as to who [among elected secretaries] is active and who is not. In light of this, even if a person has received more votes but is not active, they will not be elected. (January 18, 2013).
- 6 | Auxiliaries should be mindful that the responsibility of each person is only within its respected organization. Ansarullah may

not interfere in the matters of Lajna Ima'illah or Khuddamul Ahmadiyya or the Jama'at programs or its administrative matters. (April 25, 2008).

7 | Khuddam and Lajna are limited to their own spheres and the administration of the Jama'at is over and above these auxiliaries. It should be very clear that the auxiliaries directly report to the Khalifa of the time. However, when planning their programs, they should consult the Amir so that there is no [timing] clash with the Jama'at programs. It should also be borne in mind that each member of the auxiliaries is a member of the Jama'at, and is thus bound by the administrative system of the Jama'at. (April 25, 2008).

8 | Commenting on the situation when a decision [of the Shura] is not implemented properly and is then re-introduced as a proposal (according to the rules after duration of three years), Huzoor said this shows incapability and apathy. The national and the local officeholders should analyse this and assess why the implementation had not taken place. (March 24, 2006).

9 | Huzoor said the department of Shura is most significant in helping Nizam-e-Jama'at (the administrative system of the Community) and the Nizam-e-Khilafat. In light of the Qur'anic guidance and the blessed model of the Holy Prophet (sa), Hadhrat Umar (ra) said that there is no Khilafat without Shura. (March 24, 2006).

Mainstays of Faith



- 1 Firstly, it is the duty of the office-bearers of the Jama'at that they keep the mosques populated by their presence. In order to get the continuous blessing from the sacrifice of wealth and time that has been done by the Jama'at, the office-bearers and every member should try to make this mosque (that is currently three times larger than the Jama'at here) smaller for their needs. (November 4, 2016).
- 2 Thus, amirs, presidents, and office-bearers should make a concerted effort by offering Salat and by its establishment in congregation. As a result, our mosques will be populated, Salat centers will be populated, they will also be gathering the blessings of Allah, and, with their practical example, they will be training the members of the Community, and will be the inheritors of the blessings of Allah, and their tasks will be made easier. They will not be just talkers. Thus, workers should first examine themselves as to what extent their word and action are the same. (July 15, 2016).
- 3 If there is mindfulness, everything can be accomplished. Every officeholder should have mindfulness of congregational prayers. Otherwise, they will not be discharging the rights of trusts. The Holy Qur'an has brought this up time and again. (July 15, 2016).
- 4 It is very embarrassing when a complaint is received about an officeholder not attending mosque for Salat or not offering Salat at home. There is a great need to pay attention to this because there can be no righteousness without it. Without it, one can neither pay the dues of God nor the dues of mankind and there

- can be no blessing, and such a worker cannot be a useful part of the Jama'at. (July 3, 2015).
- 5 No one is exempt from the commandments of God; neither he nor anyone else - be they officeholders of the Jama'at, missionaries of the Jama'at, Ahmadi men or women. (April 5, 2013).
 - 6 If the standards of worship of the officeholders only improve during Ramadan, it is tantamount to contradiction in word and deed and it is most disliked by God. (August 10, 2012).
 - 7 If the officeholders on every level, of every auxiliary, enhance their standards of worship, the current attendance at mosques can increase two to three times. (August 10, 2012).
 - 8 Officeholders need to set an example regarding observance of Salat. If the officeholders on every level, in every auxiliary, were to improve their observance of Salat and came to the mosque, the ambience of the mosque would be enhanced. (March 30, 2012).
 - 9 (Lajna) Officeholders, whether at a halqa level or a national level, should observe the highest standards of purdah and their attitudes should be in line with the Holy Qur'an so that they become models for other Lajna members and children. (September 30, 2011).
 - 10 Jama'at officeholders should be mindful of the difference between an Ahmadi in general and an officeholder and present models in observance of Salat and other virtues. Then alone will Ahmadis in general be also drawn to these. (March 19, 2010).
 - 11 The officeholders should say that all their Salat are observed in congregation. (March 24, 2006).

12 | Having being chosen as the key people in the Community and given responsibilities, if they [officeholders] did not pay attention to the mainstays of faith, then what service could they render and what suggestions and proposal could they give. (March 24, 2006).

Foundations



- 1 | Regarding the death of Sahibzada Mirza Ghulam Ahmad, Huzoor said: May Allah the Almighty elevate his status. He has departed to go to a place where each one of us will go at the appointed time. However, fortunate are those who spend their lives striving to attain the pleasure of God Almighty. May Allah the Almighty elevate his status and enable his children to continue his virtuous deeds. (February 9, 2018).
- 2 | God has used the word 'justice' at a place in the beginning of this verse (i.e., Ch 4: Verse 136) and 'equity' at another place, which means equality, complete justice, and high moral standard, being absolutely clear of any bias, and working without influence and [without] bending on one side. No , all of us need to examine if we decide our dealings by keeping the aforesaid matters in perspective. (November 25, 2016).
- 3 | The world can question us that though we don't have governance jurisdictions, we have a communal system. You are a community. You claim to rise up and sit down at a single command. You interact in economic and social matters. Do you settle your deals according to these standards of justice and honesty? (November 25, 2016).
- 4 | Some people are materialistic or they do things imitating others which are against the traditions of the Jama'at and teachings of Islam. Officeholders can also be these kind of people. Once a local anjuman in Qadian published a form and started selling it to people for a few pennies. Advising people of Jama'at at the time, Hazrat Musleh Mau'ud (may Allah be pleased with him) said that they should follow the Shariah and the Holy Prophet

(sa) in everything, and they should follow the Promised Messiah (as). (April 1, 2016).

5 Be mindful that falsehood is not used in asylum applications. Certainly, lawyers have always incited such practices, as the Promised Messiah (as) also said. Officeholders should also self reflect whether they report falsely. (February 5, 2016).

6 Teachers of the Holy Qur'an should teach it in a manner that instills its love and eagerness to learn it ... The main objective is not to recite the Qur'an like a qari; of course, it is important to continue to read the Qur'an in an improved way, but it is not right to simply stop reading it just because we cannot pronounce some letters. What we should do is attempt to make our pronunciation as close as possible to the original and continue to improve ourselves ... Islam has to win the hearts of all ethnicities and make them familiar with the Word of God; in fact, instill its love in hearts. However, people read it [the Holy Qur'an] with their own accents and owing to love for the Qur'an, everyone tries to read it in the best way possible. Indeed, attention should be given to read it thoughtfully and properly, and those who know the correct pronunciation should help others rather than ridicule them. (July 31, 2015).

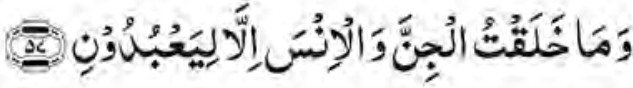
7 Missionaries and officeholders should also repeatedly advise against falsehood. It should be repeatedly mentioned that there is no such thing as small or big sin. Sin is sin, and it should be avoided. Every falsehood is falsehood and this Shirk (to associate partners with God) should be avoided. If one's connection with God is strong, there is no need to worry - signs will manifest themselves. Those who advise others should also remember that they themselves should be ever in search of higher levels of strength of resolve and, in practical terms there should be uniformity between their word and deed. (January 24, 2014).

8 I also want to remind the missionaries that they, too, should discharge their responsibilities and one of these responsibilities

is that they should arrange to teach the Holy Quran in the Jama'ats. If they are on a tour of the Jama'ats, they should try to train such teachers who could teach the members the Holy Quran. These classes must take place regularly, once or twice a week is not sufficient; at Maghrib or Isha, these classes can take place. (August 16, 2013).

- 9 Once we begin to ascertain high standards of worship of God, it would be natural for us to be fair to each other ... it is impossible for a sincere worshipper of God to be unjust to fellow humans. [Citing a reference from Promised Messiah (as), Huzoor said] we need to be exemplary towards each other in gentleness, love, humility and compassion. One who does not have love and humility for his brother, who is not kind to his wife and children, spouses who do not pay each other's dues and officeholder who take undue advantage of their position are all devoid of righteousness. (June 24, 2005).

Salat



And I have not created the Jinn and the men but that they may worship Me. (Al-Dhariyat : 57) (Quoted by Hazrat Khalifatul Masih in Friday sermon June 24, 2016).

- 1 If we have such worshippers who say prayers full of pleasure and delight, then the financial system will be improved by itself. Because as a person's standard of righteousness rises, he gives more attention to financial sacrifice. Not only this, but the issue involving Internal Affairs and Qazaa will be resolved to a great extent. And rest of the departments will become active, too, provided everyone offers their prayers properly. (January 20, 2017).
- 2 While it is a given that offering Salat is obligatory on every Ahmadi, but along with that, as per the Holy Prophet's (sa) instructions, the congregational prayers are obligatory on every able Muslim man. But as we see, people do not pay attention towards it. And weakness in this matter can be noticed. No doubt that prayers are obligatory on all true believers and they themselves are responsible for it, but we also have an established system in Jama'at. The Jama'at organization should also keep reminding people about congregational prayers. I keep drawing attention of the Jama'at towards this subject in my sermons in one way or the other. But this is the responsibility of missionaries and the organization to take it from there and disseminate my instructions to draw people's attention towards

it. They should convey the message of the importance of congregational prayer over and over again to each member of Jama'at. In reality, we will only be able to fulfill the duty of being an Ahmadi when we safeguard our prayers and are also able to attain spiritual pleasure from them. When we start achieving spiritual pleasure and delight from our prayers, then we will automatically be inclined towards offering them. (January 20, 2017).

3 In some Jama'ats, there is a favorable presence in congregational prayers. Still, some people are always missing out on a prayer or two. There are several such members who sometimes don't offer a couple of prayers here and there. Sometimes, the reason is that the organization of Jama'at is not drawing their attention towards this matter and that the organization has other preferences. Firstly, not everyone listens to my sermons. To conclude that 100% of members listen to the Friday Sermon is wrong. And even if they listen, the responsibility still lies with the organization to constantly remind. The very reason behind establishing a system is to give attention to moral training. (January 20, 2017).

4 The first and the foremost [point] that we should always keep in view - and it is also the purpose of our creation - is "to worship God". As Allah says and as the Promised Messiah (as) has stated, Allah says in the Holy Qur'an, "I have not created jinn and men but that they may worship Me", (51:57). I have repeated it several times, drawing attention to this matter, but many of us remember it for a few days and then forget it. (June 24, 2016).

5 At times, due to severe weather or owing to shorter nights, attendance can be low at the time of Fajr Salat. Or people combine their Zuhr and Asr Salat. So, owing to severe weather, not having enough sleep due to short nights, or being busy in work, people either miss offering Salat or combine them. These days the Salat time in these countries [the sermon was delivered in London] is going backwards and at the time of Fajr Salat, there is a decrease of one and half rows [at the mosque].

Sometimes the numbers increase because of visitors from abroad but the locals, who live close by, should come to the mosque regularly for Salat - especially for Fajr Salat. This should not be just here [in the UK], but everywhere in the world. Much improvement can be made in this regard if officeholders and I e-devotees pay attention to this. (April 15, 2016).

6 Salat is obligatory on a 10-year-old child and parents should supervise in this regard. This can only be fulfilled when parents also offer Salat with due care. (January 2, 2015).

7 For men, "Offering Salat with its requisites," means to go to the mosque five times a day, unless when not feeling well or due to a genuine excuse. If this was practiced, our mosques would fill up. If only the officeholders started following this, it would make a huge difference. Effort is required in this matter and the Jama'at and the auxiliary organizations need to pay a lot of attention here! The Promised Messiah (as) said if a man wishes to forego Salat, then he has not achieved much more than animals. (January 2, 2015).

8 The observance of Salat is a fundamental divine directive which has been declared to be the very reason for the creation of a human being ... when a very important and essential directive of Allah is not being fulfilled, is not being acted upon, then the claim that we will do this or that is entirely useless. (May 24, 2013).

9 At Fajr, some people were asleep in the hall [The sermon was delivered in Germany on the first day of Jalsa there]. Salat needs to be offered even if they were unwell. Such a sight should not be seen in the hall. The Tarbiyat department should take note of this. (June 1, 2012).

10 No undue optimism should be expressed in context of Salat unless every single Ahmadi is 100% firm on the requisites of Salat. (February 22, 2008).

- 11** | There is usually a complaint from the women's side that the Salat rows are not straight and even the officeholders stand in uneven rows. Another complaint is that elderly or unwell ladies place chairs in the middle of rows to offer their Salat. This usually takes place at large gatherings like Jalsa, etc. Those who have to offer their Salat sitting on chairs should move to one side or at the back. (April 13, 2007).

Trust



- 1 | Also, all the Waqifeen (life-devotees) and office-bearers should strive to fulfil their aqf (pledge for devoting one's life) with sincerity, just as [Sahibzada Mirza Ghulam Ahmad Sahib] did and also to continue their services. May Allah grant everyone the opportunity to fulfil their pledges. May Allah continue to grant the Jama'at pious and righteous workers who serve with sincerity and passion in the future as well. (February 9, 2018).
- 2 | This sense of responsibility should develop in all our office-bearers in respect to how to fulfil a task When a request is submitted, the one submitting it will, of course, try to follow it up, but so should the office-bearers. They should continue to oversee it until it is implemented, or until the complaint has been resolved, or the task has been fulfilled rather than simply neglecting it. As I mentioned before, if this habit is instilled within the office-bearers, many of our issues will be resolved. (January 19, 2018).
- 3 | The Holy Prophet (sa) once stated that Allah the Almighty will never let a person enter heaven who is made responsible for people and yet is neglectful of his duties. The Holy Prophet (sa), on another occasion, stated that on the Day of Judgement, a just ruler will be the most beloved and closest to God Almighty and an unjust ruler will be the worst in the eyes of God Almighty and will be kept furthest from Him. Thus, the office-bearers must fulfil their responsibilities and this also applies to all the auxiliary organizations. (March 10, 2017).

- 4 | It should be kept in mind that the service of Jama'at should not be considered an insignificant matter and should not be taken superficially. Everyone of us, whether an officer or an ordinary member, has pledged to prefer faith over the world. When a person accepts to serve as an officer, or is appointed for a service, he has more responsibility than others that he fulfill his pledge and keep in mind that he has made this pledge with Allah, and that Allah has directed at many places in the Holy Qur'an to fulfill pledges. Thus, remember always that Allah has very clearly said that the trusts entrusted to you and accepted by you are your pledges and, thus, fulfill your trusts and pledges. (July 15, 2016).
- 5 | To understand the limits of one's rights, it is important for the office-bearers to read and understand the rules and regulations. If they will follow the rules and regulations, then small matters will not become a concern for the executive members or the general membership ... Every member should look at the book of rules and regulations and should gain knowledge of the responsibilities of their departments. Everyone should know their limits. (July 15, 2016).
- 6 | With the grace of God, the Jama'at operates on central as well as auxiliary levels and these, in turn, have officeholders from national to neighborhood level. Each of these officeholder is expected to discharge the responsibilities as helpers of Khilafat; i.e., responsibilities of Khilafat on a wider scale. If all missionaries and officeholders were to understand this, a revolutionary change could come about (July 3, 2015).
- 7 | Members of the Jama'at choose officeholders because they consider them to be better than them in capacity, knowledge and wisdom. At least this is what should be the mindset of those who choose officeholders. This is the basic standard of choosing an officeholder and no officeholder should be chosen simply for the sake of office. (January 30, 2015).

- 8** If a sense of responsibility is instilled in us, we would consider service of faith as a divine blessing ... One who considers work as divine blessing tolerates everything for the pleasure of God, and the knowledge that all honor belongs to God forces him to be humble and meek. (December 6, 2013).
- 9** Some officeholders also do not know the details of what their office duties demand or require of them and they are not fulfilling the requirements of their office as they need to be fulfilled ... there are certain aspects of the duties of officeholder that have to do with the proper execution of their duties, and they need to know how they can carry out those requirements. They also need to know the extent of their authority. So, I will draw your attention briefly to these two matters. (August 16, 2013).
- 10** All officeholders must become acquainted with their own office rules, requirements, responsibilities and powers. Every officeholder must know his rights and responsibilities. (August 16, 2013).
- 11** The umara (amirs) must make it a point to study Rules 215 to 220 in the book of rules and keep them always in mind and act upon them - especially when a decision needs to be made upon a particular matter. (August 16, 2013).
- 12** Try your utmost to fulfill the demands of being the representatives of the Khalifa of the time. If you do not do this, a time will definitely come when you will be caught and apart from the worldly actions that will be taken against you - that of course will happen - you will also have to face the punishment of God. This is a very frightening thing for any officeholder to contemplate and it needs to be kept in mind. Becoming an officeholder does not just mean occupying an office. It entails taking on a very big responsibility. (May 24, 2013).
- 13** It [Ch:4 v:59] also addresses the officeholders - admonish them that mere holding of an office is not enough, the dues o

the office need to be discharged and when these dues are not discharged, one incurs God's displeasure. (April 12, 2013).

14 Holding an office is a trust; therefore, elect those who are the best in your view. Consider whether they are worthy and capable of holding the office or not. (April 12, 2013)

15 A vote should not be cast based on one's relations, friendships or clannish preferences. God will not only hold to account officeholders. Rather, voters will also be held answerable as to why did they not correctly cast their vote ... if one does not have sufficient information about those who are to be voted for, then one should pray to God that one is inclined to vote for the person who is the best in God's sight. (April 12, 2013).

16 It should also be clear that the Amir of a country has the jurisdiction to approve of some local offices and also has the right to choose/appoint someone who has not received a majority of votes. However, amirs should generally respect the majority of votes. (April 12, 2013).

17 If nepotism and favoritism is practised, justice is not done and matters lose blessings. Just and fair decisions should be made by officeholders as regards every member of the Jama'at. (April 12, 2013).

18 Holding an office is not a source of greatness. In fact, it is a huge responsibility which should be fulfilled with propriety. (April 12, 2013).

19 People are desirous of office. If they knew what a huge responsibility it is and failing to honor it can incur God's displeasure more than others, each officeholder would night and day be engaged in Istaghfar (seeking forgiveness from God). (April 12, 2013).

20 Each officeholder should be mindful that after being elected and approved, he is not free. In fact, he is bound to serve to the best

of his capacities and failing to do so can incur God's displeasure. (April 12, 2013).

21 Each officeholder has to give individual due to every member of the Jama'at as well as collective dues of the Jama'at. (April 12, 2013).

22 Each officeholder should understand that his person is bound by the interests of the Jama'at in every matter. This view should be inculcated by every officeholder and people who abide by this view should be elected. In other words, votes should be cast for those who have a high standard of taqwa (righteousness). (April 12, 2013).

23 Those people should be elected to office who are serious about work and those who are elected should also perform their tasks to the best of their abilities. (April 12, 2013).

24 Unless the standard of taqwa is high, dues of trusts and covenants of both God and mankind cannot be paid. Officeholders should specifically consider trustees of both. (April 12, 2013).

25 Officeholders should spend Jama'at funds with extreme care. Under no circumstances should there be wastage. (April 12, 2013).

26 It is incumbent on the officeholders to accomplish their pledges and their trusts and to properly fulfil what they have been entrusted with. (August 10, 2012).

27 In order to save the society from disorder and oneself from hell, covering the faults of others is essential. If reformation is the objective, then inform the administration of the Community. In such a case, it then becomes the responsibility of the officeholders to discharge of this duty with the utmost of discretion. (March 27, 2009).

- 28** | Each task of an officeholder is a trust with them. To discharge of it faithfully is honoring the trust. We should always remember that Allah does not like those who are perfidious, and one who is excluded from Allah's affection neither prospers in this world nor the Hereafter. (May 2, 2008).
- 29** | When electing officeholders, layers should be made and people should be chosen on merit, rather than friendship and kinship. (April 6, 2007).
- 30** | If they [officeholders] are not discharging of their obligations properly, then they are not honoring their responsibility in the spirit [quoted Hadith] of looking after the master's property, which in this instance has been given to them by the Khalifa of the time. (April 6, 2007).
- 31** | If [officeholders] are not fully attentive in implementing what is required, then they could be imperceptibly viewing the decision of the Khalifa in a negative light. (March 24, 2006).
- 32** | There is the pledge an officeholder makes, to safeguard the trust that has been given to him/her. This pledge should be a source of strengthening their faith. (September 9, 2005).
- 33** | All officeholders of the Community should pay attention to anything that is even slightly indicative of hostility to the system of the Community. They should reach out to all their members and be aware of the state of the grass roots. They should inform their Amir Sahib, and should not consider anything in this regard as too trivial. (July 1, 2005).
- 34** | All officeholders should be mindful that they are a part of the administration of the Khalifa of the day and, therefore, are his representatives. Their thought process should be in line with that of the Khalifa. (December 31, 2004).
- 35** | The personal information regarding people on exemption [in reference to prescribed rates of Chanda and various exceptions

and conditions] should be treated as a confidential trust by the officeholders. (July 28, 2004).

36 All officeholders are made guardians in their areas of responsibilities. They will be answerable. We should fear the very serious consequences of this [Huzoor cited two ahadith on this reference]. (December 5, 2003).

37 All officeholders, whether of Jama'at or of auxiliary organizations, represent the Khalifa in their respective areas of responsibilities. If they are not fulfilling their obligations towards the Ahmadis in their charge, if they do not participate in their sorrows and happinesses, if they do not treat them with love and kindness, or if the Khalifa of the time asks for a report on a certain matter concerning someone and they send a report without any investigation or without complete investigation, or for some personal grudge send a wrong report, then they commit a grave sin. (December 5, 2003).

Excellence in Manners



- 1 | If worldly people whose religion is not even in its original form are sacrificing their worldly affairs for the sake of their faith and do not show any kind of pliancy or cowardice, then how strong should be the faith of those who believe in the final and everlasting Shariah? The office-bearers [of the Jama'at] should pay a lot of attention to this, as I have observed that they are more prone to expressing such weakness. One should not be worried about the opposition, because it is opposition that opens new avenues for tabligh (outreach). (September 8, 2017).
- 2 | Huzoor said he would also like to draw the attention of those who have been entrusted with Jama'at work, especially those departments tasked with reformation. They must carry out the work of reformation, treading extremely carefully and also with immense compassion and sympathy. No one should feel that their shortcomings have been exposed and revealed to others by any office-bearer. (March 31, 2017).
- 3 | All office-bearers, particularly presidents and national presidents, must always treat the members of the Jama'at with great love and affection. They must remember that this office is purely due to the blessings of Allah the Almighty and they have no rightful claim to it. Therefore, they must discharge this trust which the Khalifa of the time has placed upon them with utmost humility. According to the Ahadith, the Holy Prophet (sa) would always greet people with a smile. The noble example of the Holy Prophet (sa) should always be kept in mind. (March 10, 2017).
- 4 | The Holy Prophet (sa) has reminded us to not deem any act of virtue insignificant because even greeting someone with open-

heartedness is a virtuous act. If office-bearers address members of the Jama'at with a smile and open-heartedness, this alone can alleviate half of their grievances. Every action and decision of the office-bearers should be done while instilling the fear of Allah, adopting humility and fulfilling the requirements of justice. (March 10, 2017).

5 So, every Ahmadi, and I would say here, in particular the officeholders, needs to see that how far they are keeping up with the standards of justice and equity as they deliver the rights of their trusts and all of their decisions reach the high standards of justice. (November 25, 2016).

6 An attribute which should be especially present in office-bearers is humbleness. (July 15, 2016).

7 Another hallmark office-bearers should have is pleasantness and presenting good manners. That is, deal and converse with people with softness and good manners. Allah says, "... and speak to men kindly ..." (2:84). This also is a fundamental virtue which should be prevalent among officeholders. (July 15, 2016)

8 If, through our actions, we are providing a chance to Satan that he, due to the attitudes of the office-bearers, overpower them showing his sympathy, then such office-bearers, whether they are men or women, are not helpers of the Promised Messiah but are helpers of Satan. (May 20, 2016).

9 The Promised Messiah (as) said that excessive anger leads one to lose their faith. He also said that the beauty of Islam is in high morals, suppressing needless anger, and promoting forgiveness. The Promised Messiah (as) has enjoined this in numerous discourses and writings. But it is our weakness that we do not practice this as we ought to, including ordinary Ahmadis as well as officeholders. (October 10, 2014).

10 Even the Prophet's (sa) slave said that [the Holy Prophet (sa)] had never spoken to him harshly, and when a person was given

to jitters due to the majestic dignity of the Prophet (sa), he assured the man that he was not a despotic king but was the son of a woman who ate dried meat. This is the model which needs to be portrayed by every officeholder in his lifestyle, every worker of the Jama'at needs to portray in his lifestyle and every Ahmadi needs to portray in his lifestyle. (November 8, 2013).

11 Humility is the provision to gain nearness to God for He does not like arrogance. Jama'at officeholders should show humility as well as members of the Jama'at, and they should suppress anger - which is a sign of true believers. (November 8, 2013).

12 Another commandment of God is: (2:84) "Speak and deal with the people with kindness." The very first demonstration of this must be among our own selves, and the officeholders especially need to pay attention to this. (May 17, 2013).

13 Sometimes officeholders do not control their emotions and hurt the sentiments of those who they deal with ... [as a result] those of weaker faith not only turn against the officeholders but also become dismayed with the Jama'at. If officeholders do not take care in this regard, it leads to the person they are dealing with to have bad feelings about officeholders and the Jama'at. (April 12, 2013).

14 A special quality of officeholders is that they should be able to control their anger ... Sometimes annoyance has to be expressed for reformation in Jama'at matters, but officeholders should be able to suppress anger. (April 12, 2013).

15 Officeholders should have the quality of [hospitality and respect] with regard to guests. Anyone who comes into an office should be met with respect and offered a seat; this is a very important matter. One should stand up to greet them. This courtesy should be followed by elected officeholders as well as regular workers of Jama'at. This will only enhance respect, not diminish it. (April 12, 2013).

- 16** [Humility] should be adopted by all our officeholders to the fullest (April 12, 2013).
- 17** A huge responsibility that falls on every amir, every sadr and every officeholder is: ‘...enjoin what is good and forbid evil...’ (3:111). This should be kept in mind at all times. Of course, it is only possible to abide by this when one constantly self-reflects and makes his word and deed congruous, inculcates love and fear of God and looks for ways of taqwa that God has drawn our attention to. (April 12, 2013).
- 18** [Each of the] Jama’at officeholders should have a good attitude and compassionate sentiments ... Jama’at officeholder especially should never get weary of any petitioner or any person who frequently comes to the office or contacts the office, they should welcome them whole-heartedly. (March 1, 2013).
- 19** It should always be remembered that no worker of the Jama’at should, under any circumstances, forsake courtesy. Nowhere should a situation arise giving even the slightest of hint that courtesy has not been extended. Rather, effort should be made to facilitate as much help as possible and converse as gently as possible. (March 1, 2013).
- 20** Those few descendants of the Companions who became distant from the Jama’at did so because of the behavior of some other members of the Jama’at or the actions of some officeholders. (October 12, 2012).
- 21** An officeholder has to keep his or her character very high and not let the sentiment of sympathy dissipate. (June 1, 2012).
- 22** The Promised Messiah (as) said that repressing anger was the height of valor and the Holy Prophet (sa) said that a champion is one who controls his temper at time of anger. Indeed, one can only be just and fair if one can control one’s temper. This is a standard that all our officeholders should adopt (June 1, 2012)

- 23** | With the grace of God, an Ahmadi gives sacrifice only for the sake of God. If there is any insufficiency, it is because of the officeholders. Even if they are not thinking ill of their members, they are definitely underestimating them. (November 5, 2010).
- 24** | If an Ahmadi comes to the officeholders, they should reassure him regardless of the person's ethnic background. If they are busy, they should make alternative time for the person, and if they cannot give their time, then they should excuse themselves from holding the office. Huzoor said despite heavy engagements, he makes time to listen to the grievances of people so that mutual love is fostered. Huzoor said if the officeholders were diligent, his task would be halved. (June 20, 2008).
- 25** | It is arrogance that makes one disobedient. It incites one against an officeholder and sets people against each other. It is imperative to inculcate sincere compassion for mankind. (August 31, 2007).
- 26** | Each officeholder should remember that every Ahmadi is their neighbor; at times, when an officeholder is the cause of hurting an ordinary Ahmadi, it causes them to stumble. (March 24, 2006).
- 27** | Officeholders should not waste others' time and should keep the appointments made. (December 31, 2004).
- 28** | The central and auxiliary officeholders of the Community throughout the world need to bring about a change in their attitude. In particular, complaints are made about Lajna from its younger members and the new converts. (December 31, 2004).
- 29** | Huzoor counselled officeholders to greet others with a smiling and cheerful manner. He remarked that some people sitting in offices have a very stern look on them. (December 31, 2004).

- 30** | [Officeholders should] realize that they need to develop mildness in their manners, they need to perform their duties more diligently and personal ego or desire should not play any part in the performance of their duties. (December 5, 2003).
- 31** | Jama'at workers should give up the habit of getting angry over the smallest mistakes. (December 5, 2003).
- 32** | [Jama'at workers] should develop the habit of being kind and loving to the members, to listen attentively to their requests, and to pray for them. Then and only then can it be said that the officeholders are discharging their duties properly. (December 5, 2003).

Justice and Fairness

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۖ إِعْدِلُوا ۗ هُوَ
أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. (Al-Ma'idah : 9) (Quoted by Hazrat Khalifatul Masih in Friday sermon August 9, 2013.)

- 1 | Some people complain that their affairs are sent to the Jama'at administration but months pass by and they do not receive any update of its progress. Huzoor said that he has mentioned this on previous occasions also. Matters should not be unnecessarily prolonged and should be resolved as quickly as possible. If a certain case requires more time, then the concerned parties should be updated of the progress and their queries should be acknowledged. (March 10, 2017).
- 2 | Office-bearers should display the most courage, and even if a complaint is made against them, they must not seek to exact revenge, and instead they should assess themselves whether or

not that flaw is found in them and reform themselves. This also comes under the requirements of justice and fairness. (March 10, 2017).

3 Therefore, there is a need [for officeholders] to set their conduct aright everywhere. Otherwise, by not fulfilling the requirements of justice, they are not only ignoring their trusts and pledges, but also breaking their trusts. Allah says that He does not favor those who break their trusts. Instead of serving and earning blessings, they are incurring the displeasure of God by doing injustice and showing arrogant behavior. (November 25, 2016).

4 The Promised Messiah (as) wrote: 'Recompense of evil should be in proportion to evil committed. But if a person forgives and pardons sin and the pardon results in reformation and not in anything bad, it pleases God and He rewards this action. Thus, in light of the Holy Qur'an neither every situation calls for punishment nor is clemency commendable in every situation. Rather, appropriateness of time and place should be considered. Punishment or pardon should be implemented in accordance with time and place and not liberally. This is what the Qur'an purports. (Tafseer Hazrat Masih e Mau'ud, Vol. 4, p. 105). The administration of the Jama'at and the officeholders should keep these matters in mind. Relevant departments should try and make recommendations and reach decisions after due consideration and deliberation and ultimately base them on what pleases God. Help should be sought from God through prayers, followed by recommendations made to the Khalifa of the time so that the complainant as well as the administration of the Jama'at remains protected against any harmful effect. (January 22, 2016).

5 Those officeholders who have been appointed for the purpose of providing these decisions [in matters of conflict between people] and settling these disputes, if they will not perform their duties keeping in mind the fear of God and based on the demands of taqwa (righteousness), they shall be bringing the Khalifa of the time also into disrepute and shall become, in the

sight of God, sinful themselves, and also be making the Khalifa of the time a sinner in front of Him. So, I counsel especially the Qazis and those officeholders and amirs who are given the task of making such decisions, that they should hold fast to the demands of justice and, thus, be the cause of strengthening the institution of Khilafat and they must try their utmost to do this and achieve this. Otherwise, these are the people who, while being officeholders, yet will be the cause of making the roots of the institution of Khilafat hollow. (May 24, 2013).

6 Every Ahmadi should have cause for concern - officeholders as well as members of the Jama'at - as to how they will discharge the enormous task of dispensing justice and truth in order to attain God's pleasure. (April 26, 2013).

7 If the Khalifa of the time asks for a report into a matter, a correct report should be submitted ... if an incorrect report is submitted, it is possible that based on it, the Khalifa of the time will make an incorrect decision and will be thus [unknowingly] involved in the sin of those who gave the incorrect report. (April 12, 2013).

8 Officeholders should avoid wastage and be moderate in spending, but should not be miserly. One should spend wherever there is just requirement. It should not be that one is generous for some and miserly for others. (April 12, 2013).

9 [Referring to examples such as Islahi Committee or Qadha board] Every decision should be based on fairness and justice. Sometimes, decisions are brought to Hadhrat Khalifatul Masih's notice which have not been thoroughly looked into, [and] as a result, people about whom the decisions are made become anxious. If decisions are based on clear commandments of Shariah, then it should be clearly stated. Qazis should be particularly mindful of this. (April 12, 2013).

10 They [officeholders], too, are given a trust for which they will be held accountable. For this they have to have congruity in their

word and practice, and present high models of sincerity and loyalty as well as make others follow these practices. If their own examples do not lead members of the Jama'at to piety, and if there is conflict between their word and practice, the others would say it to their face that they need to correct their moral values, correct their spiritual condition, correct their worldly dealings, [and] inculcate tenderness to spread the message of the Jama'at. (April 5, 2013).

11 Officeholders should also fulfil the dues of justice and should uphold and maintain such standards, for this is a perilous matter and becomes a source of decline. (August 17, 2012).

12 Huzoor said they [officeholders] can be deemed representatives of Khilafat only when they fulfil the requisites of justice with fear of God. If anyone stumbles due to an officeholder, then the officeholder is just as blameworthy, because he has not paid the dues of the trust given to him by God. (April 22, 2011).

13 Some officeholders do not practice fairness and back those who are in the wrong. [Huzoor said] such people do not honor their pledge, do not honor their trusts and will be counted as perfidious. (July 4, 2008)

14 The Community has officeholders who work in representation of the Khalifa of the time. It is their obligation to establish fairness in the real sense. Each officeholder is directly accountable for his/her actions, but has the added responsibility of representing the Khalifa of the time. They should bear in mind that if they deem they can keep the Khalifa of the time in the dark over some matter, nothing is hidden from the One Who is the real Master. (April 6, 2007).

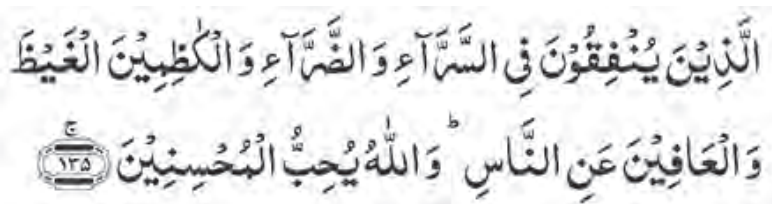
15 Among the duties of Khilafat, justice ranks very high. The officeholders of the Community should be mindful that they represent the Khalifa in their tasks and ought to carry out their obligations fully mindful that God is ever watching them. If they

are angry with someone over something, they should wait a couple of days before handling the specific matter. (November 10, 2006).

16

Amila at all levels, if they need to form an opinion about someone, must not do so in haste. They must do a complete and thorough investigation. (December 5, 2003).

Lead by Example



Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good (Aal-e-`Imran: 135) (Quoted by Khalifatul Masih in Friday Sermon December 31, 2004).

- 1 Missionaries and officeholders should adopt the habit of covering the faults of others and showing mercy and forgiveness, and they should be role models in displaying these traits. They should not become enraged on the pettiest of matters and develop grudges as a result. (March 10, 2017).
- 2 This should be a distinction especially of the ones who take charge of a Jama'at responsibility that they always accomplish their responsibility keeping on truth and raising the standard of their righteousness. If there is any weakness in the standard of their truthfulness, there is a deficiency. If the standard of their righteousness is not an example for an ordinary member of the Community, then they are not paying attention to discharging their pledge, office and their trust. The Amirs and presidents should first establish their examples in front of their executive committees and in front of the members of the Community. (July 15, 2016).

- 3 One who is carrying out the work, who has the responsibility, who advises others, should himself be the one who acts upon the directives. (July 15, 2016).
- 4 I usually say in the executive committee meetings at various places to start the work of training from your home ... The executive committee is above all to train itself. Whatever programs the amirs, presidents or training secretaries make, they should first look at whether their executive committees are acting upon these programs or not. Are the members of the executive committee fulfilling the fundamental directives of God and the purpose of the creation of man? If not, then there is no righteousness. (July 15, 2016).
- 5 The Promised Messiah, in accordance with this directive from Allah, "O ye who believe! why do you say what you do not do?" (61:3), explained clearly that there should be no contradiction between our word and action. Our office-bearers should evaluate themselves keeping these directives before them. (July 15, 2016).
- 6 The office-bearers who the people look forward to and have picked them for being the best among them should be an example for them. It is not only during the Ramadan that they need to pray according to Allah's ways and keep counting the days as they pass and say that now only about 12 days are left and then we will return to the routine or to their old ways. They should try to permanently incorporate the training of the Ramadan, their struggle and their attention toward the prayers in their lives. (June 24, 2016).
- 7 [Some of] the officeholders don't keep these basic commandments [regarding worship of God] in view as they should. The Promised Messiah (peace be on him) says at a juncture that we should understand it very well that Allah's purpose to create us is that we worship Him and become 'His' in such a way that the world in itself should not be our goal. It doesn't mean that we should not engage in worldly matters. Do

it, but the responsibility of worship, the purpose of our creation, should be given the first preference. (June 24, 2016).

8 All our officeholders should try to establish their own examples and be the first in offering Salaam, and it should not be the case that they wait for the junior or the young to say Salaam to them first. (February 6, 2015).

9 It is also the task of officeholders to raise the educational and religious standard of the Jama'at. Along with the president and secretary tarbiyat, the entire amila should be mindful to act as role-models. (January 30, 2015).

10 Officeholders of all levels should appreciate that their responsibility to fulfil [the pledge of] giving precedence to faith over worldly matters is more than others. They have been made responsible to attain this objective, and for this there is a great need that they should enhance their level of sacrifice. (October 17, 2014).

11 Our missionaries, officeholders, amirs and others who serve advisory capacities within the Jama'at, should particularly keep Huzoor's discourse in view so that they may go on to reform practices of the Jama'at. (January 24, 2014).

12 There are three types of people in this world with [spiritual] ailments. There are people whose practices are weak because their faith is not complete. There are people whose practices are weak because their knowledge is not complete. And then there are people who have faith and knowledge but their hearts are so corroded that both these aspects are not sufficient and they need support ... Our officeholders, our auxiliary organizations should become sources of removing these weaknesses of practices. Yet, if these people are themselves weak in their strength of resolve, the officeholders and others lack in knowledge and have weaknesses in their own practices, then how can they support others! (January 17, 2014).

- 13** | In my assessment, even some officeholders do not listen to the Friday sermon regularly. I try to give Friday sermons in line with the need of the time. Therefore, you should definitely connect yourself to them so that the cohesion of the teaching of Ahmadiyyat can be recognized by the world. (September 27, 2013).
- 14** | It is necessary that people listen to the khutbas of the Khalifa of the time, and to the other directions that are given at various times and occasions. While the officeholders draw the attention of the membership to these things, they themselves also should pay attention to these things. (August 16, 2013).
- 15** | An officeholder should avoid all that is idle and vain ... they should not indulge in frivolous talk and should not be part of gatherings where there is derision and disrespect of others. At times, officeholders also tend to get together and talk about others in a mocking manner. This should be avoided. (April 12, 2013).
- 16** | Officeholders should not be part of gatherings where religious traditions are disregarded. (April 12, 2013).
- 17** | Officeholders should be foremost in respect of the missionaries. Unless they make their apparent self and inner self congruous, they cannot say they are among those who: 'Invite to goodness, and enjoin equity and forbid evil'. Officeholders of the Jama'at on every level need to self-reflect and watch themselves - especially Sadr Jama'at and Amir Jama'at wherever they are. Otherwise, they are causing divisions. (April 5, 2013).
- 18** | Respect of missionaries should first come from Sadr Jama'at and Amir Jama'at. Meanwhile, missionaries should not consider it their right to be respected. In fact, this should generate further humility in them and they should be further drawn to reformation of self. (April 5, 2013).

- 19** | If this commandment to enjoin what is good and forbid evil is for Muslims in general, how much more do those who are appointed to the task need to be mindful of its obligation? If the standards of worship of the officeholders only improve during Ramadan, it is tantamount to contradiction in word and deed and it is most disliked by God. (August 10, 2012).
- 20** | Office of Jama'at ... requires application of greater sympathy and support for people. Such a spirit of sympathy should be generated in every officeholder. They [officeholders] will fulfill the duties of their service only if they present themselves as role models. (June 1, 2012).
- 21** | When an Ahmadi Muslim has the added responsibility of holding an office, then he or she must be conscious of their duties at much higher level. (September 30, 2011).
- 22** | The officeholders of the Community have to exhibit high morals more so than the others; they should attempt to cultivate resilience, practice forgiveness and be a model of worship of Allah and high morals and courtesy. If the officeholders consider themselves as servants, and others consider themselves as workers designated by the Khalifa of the time, all would be well. (August 31, 2007).
- 23** | Complaints against some officeholders of the administration of the Community are received with regards to meting out bad treatment to the family. The complaints can come in such huge numbers that it gets distressing. When action is taken against them, they make protestation that they are deprived of serving the Community; this is something they need to consider before it is too late. (June 1, 2007).
- 24** | Officeholders need to demonstrate an excellent model in civility and morals so that people replicate the high standards. (March 24, 2006).

25 | The officeholders have an immense responsibility towards the Community in general. They ought to consider themselves foremost in adapting the Qur’anic injunction of suppressing anger and pardoning others (3:135). They need to inculcate absolute humility and not show any sign of irritability or arrogance, reforming others through counsel. (December 31, 2004).

26 | Huzoor urged all officeholders of the Community, all life-devotees, each man, woman and child to present themselves as a model to the world. He urged people to take the message of truth to like-minded people, cultivator-to-cultivator, lawyer-to-lawyer, doctor-to-doctor, etc. (June 4, 2004).

Tabligh



- 1 | While our Central Tabligh Secretary [of Spain], the tabligh secretaries of each Jama'at, and other office-bearers should be devising plans according to the circumstances. At the same time, it is also the duty of every Ahmadi to give time to this, whether they are part of Khuddam, Lajna or Ansar. (April 20, 2018).
- 2 | It is also among the tasks of the tabligh [outreach] department that they should - considering the current trends - compile such allegations [that Islam teaches extremism, caused by so-called Muslim organizations and terrorists] and their rebuttals and make them available to the Jama'ats so that the maximum number of people may have intellectual and strong arguments at their disposal. (September 8, 2017).
- 3 | Muslims who oppose us sometimes raise such allegations against the Promised Messiah (as), which, in response, can be used against other prophets, too. Thus, the tabligh department should also compile allegations of this kind and their rebuttals and make them available to the Jama'ats. (September 8, 2017).
- 4 | We must have continuity and consistency in our tabligh programs. It should not be that once or twice in the year one celebrates the 'Ashra-e-Tarbiyat' or 'Ashra-e-Tabligh' (program of ten days where special focus is given on tarbiyat / tabligh), distributed literature on the streets and think one has done justice to conveying the message. (September 8, 2017).
- 5 | In today's world, by the grace of Allah, the Jama'at is being introduced through many newspapers. The press and media

department of the Jama'at is also playing a very essential role regarding this aspect and it is being conducted on very large scales throughout the world. So, it is the duty of the tabligh department that they should utilize this introduction and [ensure that] the real message of Islam be conveyed to the people. It should not be that you put something once in the newspaper, but then it is the responsibility of the tabligh department that they should use this methodology for spreading the word. This introduction should be used for proper tabligh. And for this purpose new ways and methods should be adopted (July 22, 2016).

- 6 The Promised Messiah (as) always felt most fervently about tabligh. He would think of all kinds of wondrous ways and means to carry out tabligh that would take his message to the ends of the earth. He once suggested that people of the Community should have special clothing which would distinguish them from the rest. Indeed, his wish would have been for Ahmadis to be mindful of their practice and their belief when wearing specific clothes. We need to instill this even today, that while specific clothing is not the main issue, but people should be able to distinguish us as Ahmadis through our practice and our belief. (March 13, 2015).
- 7 As mentioned at the Jalsa, full attention of [referring to Australia] Lajna, Khuddam, Ansar and the Jama'at should be focused on tabligh. Our task is only to convey the message. Results are in the hands of God. (October 18, 2013).
- 8 In USA and Canada, God has enabled the younger members or the relatively young members to work on the new avenues that are opening up ... Now, it is the work of the tabligh and tarbiyat departments to avail further benefit from the new avenues. (May 31, 2013).
- 9 Hazrat Musleh Mau'ud (may Allah be pleased with him) once said that there was an American connection to, "The sun rising from the West". We should make specific tabligh programs in

the USA, but should also be mindful not to overlook our own tarbiyat and the tarbiyat of the newcomers. (May 31, 2013).

10 True Ahmadis avoid all manner of egotistical matters and love each other for the sake of obtaining God's pleasure. Fortunate are those who keep their words and deeds in this manner. Summoning others to God can only be done successfully once one has attained these standards. (April 5, 2013).

11 If the other Muslim sects can bring back 20,000 early Spanish Muslims to Islam, how could our tabligh, which is comprised of true Islam, not attain this? Indeed, we opened the avenues for this but did not use the avenues with due zeal and fervour, while others took advantage of them. Jama'at officeholders on every level in Spain should appreciate their responsibility, plan targets and try and attain them. (March 29, 2013).

12 For this task [of reaching the message to Ahmadiyyat to one percent of population], the entire Jama'at, missionaries and the auxiliaries need to work side by side. (April 9, 2010).

Mutual Love

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾

And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart from you. And be steadfast; surely, Allah is with the steadfast. (Al-Anfal: 47) (Quoted by Hazrat Khalifatul Masih in Friday sermon August 26, 2005).

- 1 | Hence, it is (also) the duty of the Amir Jama'at (national president) that if there is an issue with budget, then it should be resolved. It is also the responsibility of the Secretary Tabligh, missionaries and members of the Jama'at to fully cooperate with Amir Jama'at. This is the way by which we can establish the lost grandeur of Islam once again. This was the objective of the Promised Messiah's (as) advent. (April 20, 2018).
- 2 | It is the duty of officeholders at every level of the Jama'at to realize approved recommendations. I would like to draw the attention of every officeholder that they should extend complete cooperation to the tabligh secretaries for the implementation of this proposal within their Jama'at. It is the duty of the National Secretary Tabligh to send the established program of action to the tabligh secretaries of the local Jama'ats. Further, they should ensure that the plan of action is conveyed to every member of the Jama'at; including that portion who are not part of the

administration. Most of all, understand the guidance given by Allah the Almighty in this verse and every tabligh secretary, every officeholder and every Daayaan Khasoosi (specialist preacher) should act accordingly. (September 8, 2017).

3 The office-bearers of the Jama'at [should] understand that it is important for them to work with mutual harmony; i.e., the missionaries and the office-bearers should cooperate with one another; especially presidents and amirs (national president). (March 10, 2017).

4 [The presidents, amir and the missionaries] should understand that they have a mutual objective and need to work in parallel to fulfil their responsibility to train and help reform the members of the Jama'at. As the Promised Messiah(as) once said, work that can be accomplished with two hands can never be replicated by using just one hand. Our success lies in our mutual cooperation and working together to a common goal. (March 10, 2017).

5 All amirs, presidents and officeholders should, therefore, deal with missionaries and life devotees with utmost humility and cooperation so that it makes our task of acquiring new missionaries easier. We need many more missionaries and life devotees, and so it is absolutely imperative that we establish a respect and regard for them in the hearts of all. (March 10, 2017).

6 The National Amir, local presidents and the auxiliary organizations should all work with a mutual cooperation, and this will increase the overall progress of the Jama'at by manifolds. (March 10, 2017).

7 If it is necessary to draw the attention of the amir to some important matter which has to do with the sacred practices of the Jama'at or that has to do with the requirements of the Sharia, you [addressing missionaries] should do this in a polite and respectful manner. But if the advice is not accepted and damage is being done to the Jama'at or some rules of Sharia

are being violated, then, by all means, let me know. There should be no need for any kind of argumentation or involvement in obstinacy of any kind taking place as a result. Because such things then become the cause of creating divisions within the Jama'at. (August 16, 2013).

8 Officeholders should treat their co-workers with kindness ... if someone makes a mistake, it should be gently explained to them and there should be no interrogation like worldly superiors. Indeed, if someone is not complying with matters, it should be dealt with and, if needed, reported. However, there should not be an atmosphere where divisions are created. (April 12, 2013).

9 First of all, we have to inculcate high standards within ourselves. If the officeholders and the Jama'at do not stand united, then they would not be fulfilling the rights of the house of God. [Huzoor also said that] the beauty of a mosque is apparent when the beauty of the spirit of those who come to the mosque is apparent, when their mutual love and accord is apparent (April 5, 2013).

10 Mutual dealings of officeholders should also be of high standard; this is important for our tasks to be blessed. Divisions, egotistical stances and lack of patience only produce negative results. (April 5, 2013).

11 Taqwa requires everyone to be cooperative with officeholder and each officeholder to be cooperative with the officeholder above him. (April 16, 2010).

12 In terms of accomplishing various tehriks, Huzoor said often the same people are approached again and again, although the administration is often told to bring in new people. Huzoor said if the departments of Tarbiyat, Finance and Waqf-e-Jadid worked on this, this would be achievable. (January 4, 2008).

13 Huzoor said he hoped that the life devotees of Qadian as well as the officeholders will increase in their mutual love and affection

and will further develop in piety and righteousness. (May 4, 2007).

14 There should never be any impression that there is no co-operation between a missionary and the amir. The missionaries should be very mindful never to give the impression that they are on exceptional terms with so and so and would perhaps show partiality to them if ever needed. It is a huge responsibility on the missionaries to inculcate the spirit of obedience in the Community. (June 9, 2006).

15 Enjoining reciprocal patience and tolerance for the sake of mutual strength, Huzoor cited verse 47 of Surah Al-Anfal and counselled that each person should be caring towards the other. The officeholders of the Community should be mindful of the self respect of members of the Community and vice versa. (August 26, 2005).

16 The auxiliary organizations should deal with each other with deference; all officeholders should pay heed to mutual respect. Huzoor cautioned not to consider this a trifling matter and said that this is what inculcates high morals. (August 26, 2005).

Marriage



- 1 | Many erroneous wedding customs have been created which should be avoided by Ahmadis and we should not let ourselves be influenced by what is taking place around us. Hazrat Khalifatul Masih has elucidated this matter in details before. Secretaries tarbiyat and Lajna should bring this matter to the fore, time and again, so that members of the Jama'at are protected from these matters. (January 2, 2015).
- 2 | When young women from Pakistan and other places come to Western countries after marriage, they feel homesick and their parents are also worried about them. Their husbands and in-laws are unfair to them, and on top of that, a woman has to face societal scrutiny. People who are unfair in such matters, due to their personal egos, etc., should fear God. At times, officeholder do not fear God and get involved in the unfairness. (June 13, 2014).
- 3 | [According to a survey done by Amir Jama'at UK], the rate of incidents of culpability (regarding commitment of excesses) amongst men are three times that of women, whereas in 30% to 40% of the matters, it is the in-laws who create the friction. [Huzoor stated the same will be in true in USA or Canada as well.] The department of tarbiyat and all the auxiliaries need to be very proactive in this matter (November 10, 2006).
- 4 | Huzoor said matters relating to marriages of girls was an issue and that the 'Rishta Nata' (matrimonial affairs) department of the four to five neighboring countries should be actively involved in addressing it. (May 5, 2006).

5 | Huzoor cautioned against delaying a daughter's marriage for her earnings and the practice of keeping her and the son-in-law under one's roof. Huzoor instructed the Ansar, Khuddam and Lajna to counsel their respective members against such erroneous practices. (December 24, 2004).

Obedience and Prayers



"Ensure that there is not any sort of impurity, derision and mockery in your gatherings. Walk on the earth good-heartedly, genially and righteously. Remember that every evil is not worth contending with. Therefore, it is essential that you inculcate the habit of forgiveness and pardon most of the time. Employ patience and forbearance and do not assault another in an unwarranted way and contain your strong emotions. If there is a discussion or a religious dialogue, conduct it with gentle speech and in a civilized manner. If someone behaves ignorantly, pay your regards and promptly leave such an assembly. You shall be identified by observance of the daily prayers and your moral demeanor. One who has a propensity towards iniquity cannot stay firm on this advice" - Promised Messiah (December 31, 2004).

- 1 | Therefore, every department must decide after thinking, deliberating, using all of its capabilities, and considering all the fine points. Pay and seek help from God to grant the capability to reach a just decision. You must pray before reaching any decision. (November 25, 2016).
- 2 | Acceptance of any duty by any worker is a pledge in itself that he will work by fulfilling the requirements of justice. This is such a trust that should be purely for God. (November 25, 2016).
- 3 | Wherever mistakes are made, instead of finding lame excuses, they [the officeholders] should ask for forgiveness and try to reform. (November 25, 2016).
- 4 | Being president, secretary or amir by itself doesn't have any merit. These offices cannot bring forgiveness for anyone nor do they favor God or His community. There is no gain if they are

not delivering their trusts and pledges, as God wants them to do with purity of heart. So, every office-bearer has to work genuinely for God's sake and fulfill the requirements of justice. (November 25, 2016).

5 Newly elected officeholders should be grateful to Allah that they have been elected to serve the Community and should seek the help of Allah, bowing before Him humbly that may Allah allow them to discharge the trust they have been made responsible for ... May Allah, through His Grace, ignore the omission, laziness and negligence they committed preventing them from meeting the requirements of their responsibilities, and that through His grace, the opportunity and trust He has given them again for the next three years is not affected by laziness, omission and negligence. And may Allah give them the opportunity to discharge the responsibilities and trusts as required. (July 15, 2016).

6 Whatever success the Jama'at is garnering should be attributed to God's grace and we should try and enhance in humility, meekness and gratefulness. May this be instilled in all officeholders so that we may absorb greater divine blessings! (June 20, 2014).

7 Therein is a lesson for all officeholders that when they are appointed, they need to engage in istighfar and durud so that they maintain humility and are enabled by Allah the Exalted to serve in a proper way. (April 25, 2014).

8 If one is given an office or the opportunity to serve, then the following words of the Muhammadan Messiah should always be remembered: 'I was but poor, helpless, unknown and without

talent!' One fulfils the rights of service of faith when this helplessness, meekness and humility are inculcated and this may lead to hope of: 'For this may admit you in the abode of union with God!' (November 8, 2013).

9 If one is elected to do a task in the name of God, He will hold one to account. And if one does not perform that task with fairness, then one is liable to be held more accountable than worldly people. Officeholders should honor their covenants of duty with humility and while engaging in Istaghfar. May God enable everyone to do so. (August 9, 2013).

10 People from all ethnicities are going to come into the Community, and each ethnic group will run the administration system of the Community themselves. So they had better forget to consider others as "new" or "novice" and engage in istaghfar with profusion for the reason that although they are the veterans, the newcomers have excelled in obedience and sincerity. (September 7, 2007).

11 Waqfeen (life devotees) and Community officeholders should make this prayer [v 287 of Surah Al-Baqarah] in abundance. (October 6, 2006).

12 The opportunity to serve should not be looked upon only as a means of acquiring status; it is only such when taqwa is adhered to. (March 24, 2006).

13 They [officeholders] need to pay more attention to tasbeeh and istighfar (praising Allah and begging for His forgiveness) as pointed out by the verse 4 of Chapter 110. (December 5, 2003).

14 When some matters are investigated, at times the initial effort [by officeholders] is to find out who made the complaint. No officeholder should be concerned with this. If they are asked to investigate and report, they should not introduce their own interpretations on matters. If an instruction of the Khalifa of

the time is not fully understood, then rather than guessing its interpretation, the Khalifa of the time should be written to and further advice should be sought. (June 6, 2014).

15 If all officeholders on all levels understood the concept of obedience, the members of the Jama'at would inevitably understand it. Everyone would appear as the straight line of traveling camels. Amirs, sadrs and other officeholders should self-reflect over their standards of obedience and ponder how they respond to any instruction of the Khalifa of the time. (June 6, 2014).

16 Some officeholders act upon instructions received from the Khalifa of the time, but with some hesitation. This does not signify obedience. Obedience is when something is followed instantly. Indeed, it is fine to have your own opinion; however, when the Khalifa of the time decides upon something, then one must overlook one's opinion. (June 6, 2014).

17 If anyone has any grievance they should write to the Khalifa of the time, but no one is allowed to disregard the discipline of the Community. Similarly, the officeholder also have a responsibility to keep a disposition of justice and affection. (April 23, 2010).

18 Huzoor said at the most, if there is some conflict it should be brought to Huzoor's notice. But there should be no wavering in the spirit of obedience. He said obedience needs to be carried out on every level for it to become a source of gratitude. Each Ahmadi, especially the officeholders, should become excellent models. (April 16, 2010).

19 If an officeholder cannot obey the Khalifa as it is required, then those who work in his/her subordination will not obey him/her either. Indeed, Allah gives one a chance up to a limit and covers one's fault only when it is to the advantage of the Community. (June 9, 2006).

If one believes in the Hereafter and wishes for a 'good end', then along with Allah and His Prophet (sa), one needs to obey 'those in authority' and should, no matter what the situation is, let go of disobedience. The officeholders should realize that if the standards of obedience need to be raised, then they need to adopt [this] principle as well. (June 9, 2006).

Self Reformation



- 1 | Officeholders should also self-reflect whether they report falsely. (February 5, 2016).
- 2 | Any person serving the Jama'at should first self-reflect and see how much he is abiding by the commandments, change himself for the better and then advise others. Similarly, each Ahmadi who says that he took bai'at to bring pure changes in his life should repetitively keep God's commandments in view. Not only would this bring about their own reformation, it will also enable them to impart true morals to the world. Special attention should be given to this and divine commandments should be looked for and practiced. (July 3, 2015).
- 3 | Officeholders talk about their own importance - men and Lajna both - but they do not instill significance of Khilafat in their hearts and mind as it should be instilled. If they do this, their own significance will also increase. (May 29, 2015).
- 4 | Officeholders of every level, from local to the center, having had correct appreciation of their status, can try and fulfil [their] pledge, as indeed [they] should. God always blesses the sincerity of those who serve faith while feeling its pain and He confers His nearness to them. Officeholders should try their utmost to attain this station. (October 17, 2014).
- 5 | Missionaries and officeholders should implement matters in their own lives and then tell the Jama'at about them. There is a great need to ponder over the word 'implementation' and to present good examples. Then alone will words of reformation have true impact. (January 31, 2014).

- 6 Unless religious scholars of the Jama'at, missionaries and all officeholders act as role models and do reformation, pay the level of attention which is required and correlate these matters with the advent of the Promised Messiah (as), a section of the Jama'at with weak strength of resolve and which cannot reform itself will remain. (January 24, 2014).
- 7 [If the officeholders] see themselves weak in their strength of resolve, and are lacking in knowledge and have weaknesses in their own practices, then how can they support others! Every section of the nizam, in fact every Ahmadi, should self-reflect and see where reformation is needed and should also try and become a support to friends and dear ones who have weaknesses, so that every member of the Jama'at attains high levels of reformation of practices and, in this regard, achieves nearness to God. May God enable us to do so! (January 17, 2014).
- 8 And every member of the Jama'at should self-reflect as well as the officeholders, whether they are honoring the rights of the office they hold or are they creating restlessness by not honoring the rights! The officeholder of the auxiliary organizations should also self-reflect. Each one will be accountable for the trust given to them and their pledge. (November 8, 2013).
- 9 It is first necessary that you bring your own personal condition into order and, when you become such as is acting upon every command of God and you are making special efforts to win the pleasure of Allah, then alone can an Ahmadi be called one who is fulfilling the demands of, "we hear and we obey" and then alone can he be counted a true momin, a true believer. (May 24, 2013).
- 10 Each officeholder should reflect that their position does not negatively affect the Jama'at or discredit its name. Models should be maintained of exemplary discharging of religious duties as well as worldly duties. It cannot be said that something

is one's personal matter, it has no connection with the Jama'at, and, therefore, one is free to do as one pleases. (April 12, 2013).

- 11** Office-bearers who have worldly intentions or motives need to assess themselves; no one needs to tell them what is wrong. Remember, it is the noble intention that will meet with success. (July 13, 2012).

Uplift Others



- 1 | If officeholders patiently listen to what people have to say, then a lot of issues, rather grievances, can be eradicated. (January 19, 2018).
- 2 | Then there is the ill of finding faults of others, rather than spend time in constructive matters. Officeholders, too, should do tarbiyat affectionately and, rather than increase grievances, they should increase mutual affection. (November 20, 2015).
- 3 | It should be clear to all officeholders that advising others is not just the responsibility of the amir, or the presidents of Ansar, Khuddam or Lajna or their respective tarbiyat secretaries. Each secretary, for example those serving for hospitality or sports, should all present themselves as role models in this regard. If this was put in practice, it would ensure that more than 50% of the Jama'at would abide by the commandments of God, be they regarding attending the mosque or be they about paying dues of mankind. (July 3, 2015).
- 4 | Missionaries, officeholders or those with religious knowledge should become helpers and supporters of Khilafat. It is wrong to assume that stressing the significance of Khilafat once is the end of the matter. (May 29, 2015).
- 5 | Sermons and classes should be listened to and Jama'at programs should be attended for spiritual development. Once Jalsa and sermons are availed of, it is the task of missionaries and officeholders and the amila to constantly remind others. (January 30, 2015).

- 6 It would be wrong if officeholders were complacent having read an extract of the writings of the Promised Messiah (as) to people, or if they think that people listen to the Friday sermon of the Khalifa of the time anyway so they do not need to be reminded. (January 30, 2015).
- 7 What we need to work on is enhancing the spirit of sacrifice amongst ourselves. Officeholders should strive in this regard and also pray for it as well as other Ahmadis. Continue with the venture to restore connections. The pious-natured, who God wishes to save, will definitely return and if the weaker ones drift away, we need to have compassion for them that they gained and then lost God's blessings. But we are not worried about our numbers decreasing. The Promised Messiah (as) gave more emphasis to have sincere Ahmadis with faith rather than Ahmadis in great numbers. (January 9, 2015).
- 8 Huzoor instructed the Jama'ats that constant contact should be maintained with new Ahmadis and these contacts should be strengthened. Visit them frequently so that if any tarbiyat issues come to light, they can be addressed. (January 9, 2015).
- 9 It is the task of the missionaries, amirs and officeholders to formulate their programs in accordance with these discourses [of Khalifat-ul-Masih], so that these important matters [regarding the reform of practices in the Jama'at] are brought to the attention of the Jama'at again and again. It should be extremely clear to every Ahmadi and should be instilled in them, what their practices should entail. (January 24, 2014).
- 10 Our religious scholars, our missionaries and officeholders do not try to repetitively mention in their respective circles that efforts should be made to attain the love of God - as, indeed, there is need to do so! Or their own examples are such that they do not draw attention of others. Incidents of God's help and succor and His signs demonstrated for the Promised Messiah (as) and his companions are not mentioned with the required stress, and,

as a result, they do not instill the belief that God did not limit His attribute to a time and place and that He demonstrates His attributes today as He did before. If such matters are explained repetitively, and the ways to connect to God are also explained and the promises God made to the Promised Messiah (as) are mentioned, children and youngsters would never raise the question of why prayers are not accepted. (January 24, 2014).

11 If seeking piety and nearness to God becomes widespread in our Jama'at, we can have a large group of people through whom sin can be erased to a great extent ... For this purpose, missionaries, amirs and officeholders should try to reform in their individual spheres and reform people by telling them that God informed the Promised Messiah (as) that those who will follow him completely will gain divine nearness and God listens to most prayers of such people. (January 24, 2014).

12 There is no other religion apart from Islam with signs of the ever-fresh Word of God, living miracles and signs demonstrating the existence of God which cleanse human hearts from all kind of adulteration and grant it knowledge and closeness of God. Why, then, do we still find weaknesses of practices in our Jama'at? Hazrat Musleh Mau'ud (may Allah be pleased with him) said that in his opinion the reason for this is because our religious scholars, missionaries and preachers have not paid special attention in disseminating this ... Just as we gradually move away from the time of the Promised Messiah (as), efforts should be made to have proper planning in this regard. (January 24, 2014).

13 The Jama'at system also needs to pay attention to the needs of such members [those who are not as active and do not participate in the ijtemas / jalsas] and try to reform them and train them, instead of just pushing them aside or ignore them by saying that they cannot be reformed; except of course, such as [those] who say openly that they have no connection or association with us. (August 16, 2013).

- 14** | In some places there are such tarbiyat secretaries who have developed programs keeping in mind the particular psychology and mindset of such people [those who are not as active and do not participate in the ijtemas / jalsas]. Such programs had a positive and significant impact, and they received very good response from such members who had become alienated so much. (August 16, 2013).
- 15** | Our efforts need to ensure that we will try and save every Ahmadi as far as possible and within our abilities. This is the responsibility of every officeholder and every missionary and murabbi and at every level within the Jama'at and the auxiliary structure of the whole Jama'at - it is everyone's responsibility. (August 16, 2013).
- 16** | Those elected to a Jama'at office should now plan for the moral training and development of members of their respective Jama'ats with fairness, and try and work hard. Every officeholder from local to national level is included in these instructions. Interest of the Jama'at should be over and above personal interests. Otherwise, God informs us that He is All-Seeing and He keeps an account of everything we do. (August 9, 2013).
- 17** | Wherever there are needy and poor people, they should be looked after by the Jama'at. It is the task of relevant amirs and officeholders to care for them within the resources available. (April 12, 2013).
- 18** | If the officeholders and Iqbal-devotees will pay heed, the general spiritual condition of the Community will improve along with our mosques being populated. With exemplary officeholders, people in general will develop piety. Personal knowledge, judiciousness or excellent organizational skills cannot benefit an individual as an Ahmadi, nor can the Community derive any lasting benefit from them, if they lack fear of God and if their worship is not sincere. May God enable us to attain the expectations of the Promised Messiah (as). (June 26, 2009).

- 19** | Huzoor said [regarding a Hadith where the Holy Prophet (sa) told two sahaba that the lady he was walking with at night was his wife Hazrat Safiy a (ra)] here the moral is that one should endeavor to save others from stumbling; in particular, Huzoor said officeholders of the Community should be mindful of this. It is not so that only huge matters cause people to stumble; sometimes, even trivial matters can cause people to stumble. Therefore, where necessary, clarification and explanation should be given. (December 14, 2007).
- 20** | The beneficence of the quality of being Quddus is only favorable if every well-placed, privileged person, every person in a supervisory position, and every officeholder fulfils the rights those in a weaker position and those subordinate to them. (April 27, 2007).
- 21** | The officeholders should involve the new converts in financial sacrifice. This would facilitate keeping in touch with them as well as in raising their standard of moral training and taqwa. (March 31, 2006).
- 22** | Do not deem the suggestions of the young and the less educated as unimportant. [Huzoor] instructed the auxiliaries to provide suitable answers to the queries of the youth. (July 1, 2005).
- 23** | All officeholders should have the spirit to listen to complaints made against themselves and their friends and family and if they do not have what it takes, then they ought to relinquish the obligation. (December 31, 2004).

Serve Others



- 1 The Holy Prophet (sa) said to the leaders, “Your high morals will manifest themselves when you will consider yourselves to be the servants of the nation and when you will serve the public with all your capabilities and capacities.” Thus, the office-bearers in our Jama’at should also pay attention towards this matter. (March 2, 2018).
- 2 No officer is appointed to a service with the view of becoming an officer; rather, in Islam the concept of an office-bearer is quite different. The Holy Prophet has explained it so, “The leader of a people is their servant.” For an office-bearer to discharge his trust with respect to people is his being a servant to the nation. This condition is created in man when he has the spirit of sacrifice in him. He is humble and meek. The standard of his patience is higher than others ... The office-bearers can evaluate their own selves as to how high and to what extent is the level of their forbearance. What is the extent of their humbleness. (July 15, 2016).
- 3 Some people tell Huzoor that they hold such and such office. Huzoor tells them not to say they hold such and such office, but to say they serve in such and such capacity. (May 29, 2015).
- 4 The national officeholders need to come out of their shells. They should not consider themselves officers; rather, they should think of themselves as servants and serve others. They should instill this view. May God enable them to do so! (June 20, 2014).
- 5 Some people become happy thinking that they have been blessed with the opportunity to work in so many different office

in the Jama'at. No doubt, they utter the sentence that they are being blessed with the opportunity to work in these offices, but the due discharge of these works assigned to a person will be done fully when there will appear in no part of the mind of that person any kind of thought of him or her occupying an office ... of being in some elevated station ... but, rather, the thought should be of serving the faith. (January 3, 2014).

6 Missionaries who are active, who love their work and attend to it painstakingly, who continue [afterwards] to expand and grow this work ... those who do this are being blessed with great success in their efforts, by the grace of God. (January 3, 2014).

7 The Holy Prophet (sa) said that the leader of a nation is, in fact, its servant. And the Promised Messiah (as) said that to be in the service of the nation is a sign of being one who is a leader. (June 1, 2012).

8 When people come to Huzoor and tell him about which office they hold in their Jama'at, he often tells them that they should rephrase their thought and say that they have the blessing of serving the Jama'at in such and such department. The word "office" has a different connotation and brings about a feeling of importance, whereas saying that I serve the Jama'at signifies a more humble attitude. (September 30, 2011).

9 The officeholders should think beyond the office and recognize the objective for which God is enabling them to serve. (April 9, 2010).

10 The officeholders should be selfless. The Prophet (sa) said that, "An officeholder is the servant of the nation" and that, "A position/rank is a trust and man is but weak." At times, Huzoor said he corrects young people when they inform him that they hold such and such position [in the Community]. Huzoor says he always corrects them and says that it should be, "I serve in such and such way," rather than, "I hold such and such position". (March 13, 2009).

- 11** | [Huzoor said] the Prophet (sa) forbade wishing for office, and voting for oneself means one considers oneself worthy of the position. [Huzoor said] if one has the capability, then this can be put to use by helping officeholders. If one wishes to serve for the pleasure of God, then why the desire to hold a position? (March 13, 2009).
- 12** | No office within the Community is the birthright of an individual. Rather, if one is given the chance to serve, that is a grace of Allah. (December 31, 2004).
- 13** | Each person who 'leads' is required to serve in the manner of a servant, and this needs to be apparent in each and every deed of theirs. (December 31, 2004).
- 14** | We should not just aspire to hold office within the Community. Rather, we must pay the dues of service, make correct use of the office in that [we] live the same rules for friends and others. (February 6, 2004).
- 15** | In Jama'at Ahmadiyya, the officeholders are not selected or appointed to sit on stages or walk with pride among the members. They are elected with the Hadith, "Leaders of the nation are their servants" in mind. (December 5, 2003).

Parenting



- 1 It also is the duty of parents that they attach children to the mosque; have them participate in the activities of auxiliaries. Here, I will also advise the auxiliaries and the system of the Jama'at; rather, to auxiliaries in particular, because they have to take care of the members of the auxiliary. (May 20, 2016).
- 2 Khuddam have to take care of Khuddam. Lajna have to take care of Lajna. It is especially necessary to take care of Atfal and young Khuddam. It is necessary to take care of Nasirat and young Lajna. This is a great responsibility of auxiliaries that they attach them strongly with the Jama'at. Khuddam make teams of such Khuddam who attach Khuddam of diverse attitudes with them. But, most of the complaints are from young girls. They join the organization of Lajna after they are 15 years old. It is the same organization with elderly women. The attitude they, and especially the office-bearers, have towards the girls does not push the girls away from faith. They do not distance them from the programs of Majlis. Thus, the office-bearers keep their attitudes such that they attach the young ones to faith with love, attach them to mosque, attach them to their Majlis, attach them with Jama'at. Otherwise, Satan is on the lookout for the ones who are weak, ones who have a complaint against an office bearer, to attack and bring them into his clutches. (May 20, 2016).
- 3 Hazrat Khalifatul Masih said he has previously drawn attention as well to the fact that other countries with large Jama'ats should also work on the lines on which organised work is done in Canada for Waqf-e-Jadid for Atfal. Huzoor explained that while there is Waqf-e-Jadid for Atfal, there is no separate department for Atfal in Tehrik-e-Jadid. (January 8, 2016).

- 4 There are mosques with young missionaries who are themselves keen on sports and attract youngsters. This has resulted positively in youngsters coming to mosques at least twice daily for salat and mosques are filled. It is, therefore, wrong to criticize that halls adjacent to mosques provide sports facilities and gather youngsters, or that food is served at functions in the mosques and attracts people and that is why people come to offer Salat. It is also clear from the practice of the Promised Messiah (as) that this can take place and there is nothing wrong in it. (September 18, 2015).
- 5 These days children are informed of certain immoralities in schools in the name of education. Our nizam needs to actively inform children and youngsters of the reality. Parents need to be mindful of their own condition and educate themselves about the harms of the information which is given to children in the name of education in schools ... Parental models and surrounding models are mostly bad, rather than good. Thus, missionaries, officeholders of auxiliary organizations and parents, all have to make joint effort to arrange for correct information, as opposed to incorrect information, to be disseminated. We cannot stop the way things are done in schools and we cannot interfere. However, by identifying to our children what is foul and immoral, we can take them in confidence and show them our own good role models and save them from the effect of the environment. May God enable all of us to perform our obligations in a good manner! (January 24, 2014).
- 6 The missionaries, murabbis and officeholders do not discuss these things [what to do and what not to do, etc.] in a manner that they need to be presented and, as a consequence, questions arise in the minds of some - but they do not ask these questions. This is especially the case with the youth. They feel that the people or their elders or parents or the officeholder will consider their asking these questions to be something bad, or they will become involved in some difficulty as a result. The fact of the matter should, of course, have been that they should

have had such relationships as would have permitted them to ask these questions of their missionaries or the officeholder of the Jama'at, or at the least the officeholders of their auxiliary organizations. (August 16, 2013).

Jalsa Salana



- 1 | The actions of these [Jalsa] workers serve as a means of silent tabligh [preaching] for the non-Ahmadi or non-Muslim guests. These workers, in addition to [performing] their duties, are serving as silent missionaries. (September 1, 2017).
- 2 | During the Jalsa days, you should attend the Jalsa programs and listen to all the speeches. The Tarbiyat Department should try to implement this. Apart from any genuine reason, everyone should be sitting inside the Jalsa Gah. All the attendees of Jalsa should fully cooperate with those on duty, whether in the parking areas, scanning, toilets or in the eating areas. Help wherever you can and don't leave everything to those on duty. Cleanliness is part of faith. (August 25, 2017).
- 3 | Likewise, workers should treat everyone with good manners. Everyone should be mindful of who is around them. This is very important for security. Most importantly, you should focus on prayers. Pray for yourselves, for the Jama'at and for the Muslim Ummah as well that may Allah Almighty grant them wisdom and may they accept the Imam of the Age. Pray that may Allah the Almighty protect it from destruction and may He grant them wisdom and may they be able to recognize God Almighty. (August 25, 2017).
- 4 | Therefore, the Department of Tarbiyat during Jalsa has also been set up in order to remind guests of the prayers and to wake them all up for the Fajr and Tahajjud prayers, but gently and affectionately. (July 21, 2017).

- 5 | As I have said, non-Ahmadi guests or press representatives participate in our Jalsa and they often assess our behavior. Therefore, the moral standard of the workers in every department must be very high indeed. (July 21, 2017).
- 6 | I say this to the supervisors in every department that if their conduct is gentle, their morals are good, they are patient and have the courage to tolerate unpleasant words, subsequently, their representatives and assistants will also demonstrate and manifest such conduct with the guests and will establish excellent examples of hospitality. However, if the supervisors have a harsh demeanor, have a rough tone, are unable to listen attentively and tolerate, their representatives and assistants will also demonstrate such conduct. Thus, in order to establish the highest standards of hospitality, the supervisors in every department should continuously assess themselves and endeavor to elevate their modesty and humbleness to the highest standard. (July 21, 2017).
- 7 | Team leaders should endeavor to work with humility and lead by example by working as an ordinary volunteer. Signs of humility and gentleness should be apparent on their faces. Their tone should be soft and the highest moral standards should be displayed. They should always remember that hospitality is a very important department. (July 21, 2017).
- 8 | Many a time I have said to make a “red book” and note down all the errors and weaknesses, and then try to eradicate them. This is how we can improve our system. It is the duty of the Officer Jalsa Salana o have a meeting with all the heads of departments at the end of the Jalsa. He should ask them to bring the weaknesses of their department and discuss these to find solutions so as not o have these in the future. Issues raised by the attendees must be accepted open heartedly and complaints should be removed, and then a proper planning for the future should be made. (September 9, 2016).

- 9** | I have observed that people keep coming in until very late when I am leading prayer. The guests and the Department of Tarbiyat should pay attention towards this (August 12, 2016).
- 10** | The department who arrange prayer timings should coordinate with the people who serve the food. And, if due to any reason, people are getting late due to food service, then they should let me know also. (August 12, 2016).
- 11** | Work of security is not the work of the security team solely. Rather, every worker of every department should keep an eye on their respective environment (August 5, 2016).
- 12** | The training department should be active in bringing the importance of the Jalsa to the people who come to attend the Jalsa. (August 5, 2016).
- 13** | Regarding all incidents that happened in previous conventions, management should review them and look at every aspect, and every department facing the issue should review it. Then, they should report to the Officer Jalsa how it can be resolved so that minimum issues arise this year. Small and big issues arise, but efforts should be made to minimize them. (August 5, 2016).
- 14** | Car parking is another important department. Sometimes, guests show improper behavior and insist on parking against the directions of the volunteer and want to park their way. In such instances, the worker should softly try his best to make him understand and then inform his superior. (August 5, 2016).
- 15** | All guests should bring the confirmation from the Ahmadiyya Community with them when coming to the convention or should bring their name-cards. If, due to some reason, it is missed, then the related department should provide the amenity so they are seated comfortably. (August 5, 2016).
- 16** | The Holy Prophet Muhammad (sa) said, "Showing the way is also charity." The department responsible for this function

should also keep in mind to greet pleasantly a person coming from a journey and then have them taken by their assistants to their places of lodging. Especially when there are women and children and there are no men with them, then it is the duty of the respective assigned volunteers to accompany them to their lodging. It is an important matter, as sometimes there is a need to transfer belongings where help should be provided. To interact with a pleasant demeanor and smile is not particular only to the welcome team, but also to workers in every department. (August 5, 2016).

17 When our guests come, they interact with different departments. As they come in, they interact with the Welcome [reception] Department. The Welcome Department usually welcomes guests in quite a good manner. As a guest comes after a journey, he is tired. No matter how many amenities may be available during a journey, there is exhaustion and fatigue of travel even in these times. The Welcome Department should always keep this matter in view. (August 5, 2016).

18 Many said that children served food with a pleasant demeanor and served water in the convention marquee with a greatly pleasurable appearance. They inquired of needs of water time and again. This treatment by the volunteers was not limited to only special guests, but was extended to every guest. This is the quality of the spirit of service that is and should be the hallmark of every worker of the Ahmadiyya Community. Every volunteer has to keep this quality alive forever, whatever department he may be working in. (August 5, 2016).

19 [Referring to Jalsa] No matter who the guests are, the family of officeholders or family of Ha at Khalifatul Masih, it is the duty of everyone to do as the workers say. (August 28, 2015).

20 [Referring to Jalsa] The young people who were on duty became emotional and said they would rather not do duty if people did not listen to them. This is also not right. Workers should show patience and report to their superiors to deal with the situation. (August 28, 2015).

- 21** | We have tabligh and tarbiyat departments. Providing spiritual sustenance is the task of the officeholders and it should be undertaken in an excellent manner. Good word and deed of volunteers is also part and parcel of hospitality. (August 14, 2015).
- 22** | The Hospitality Department needs to be very careful. No one should have any complaint in any shape or form. (August 14, 2015).
- 23** | Usually, guests do not draw attention to any deficiencies during Jalsa, but two lady guests from Albania said that a lot of food was being wasted in the ladies' section. Jalsa management, especially Lajna, should focus on this. (June 12, 2015).
- 24** | With the grace of God, a large majority of our workers are very courteous, but some people still complain. However, it is the responsibility of the officer of each department, especially the department of food and hospitality, to arrange food for their workers so that they can eat after their duty. (August 22, 2014).
- 25** | It should be borne in mind that sentiments of any guest should never be hurt and courtesy should be shown at every instance. If someone has a complaint, they should not be dealt with indifferently. Rather, their problem should be alleviated. (August 22, 2014).
- 26** | At times, over-confidence weakens the system. While confidence should be maintained, it should not cause [one] to overlook and neglect minor details of the task in hand. (August 22, 2014).
- 27** | Huzoor said these errors [regarding Jalsa administration] which have come to the surface should be put in the "red book" and Jalsa workers should be asked if there are any further points that need noting down in the "red book". These points should be pondered over and improvements should be made for next year. Only practical improvement will put this right and mere words will not avail. If attention is given, everything can be attained. (June 20, 2014).

- 28** | Huzeer said people (non-Ahmadis) have their own amazing ways of gauging the Jama'at. All this is happening at the command of God. No individual or officeholder should assume that this is happening because of his hard work. Hard work was put in even before, but there were no results. Now God has willed it, so outcomes can be seen and attitudes are changing. (June 20, 2014).
- 29** | No doubt, wastefulness is not right and there should be proper planning in this regard. However, there should be no miserliness in any way because this is not your Langar. It is the Langar of the Promised Messiah, which continues to be operational. Sometimes complaints are received about the Ziafat team or the officeholders. (March 21, 2014).
- 30** | While it is important for the officeholders to be alert and vigilant, especially for security duty, they also need to keep their nerves in control; otherwise, security duty cannot be given. (September 6, 2013).
- 31** | The audio department is a very important department and emphasis should be given to the quality of sound and no compromise should be made in this regard and even the smallest of shortcomings should be removed. (September 14, 2012).
- 32** | [After Jalsa] all the respective departments should look into their weaknesses and note them in the "red book" and keep them in view when planning the next Jalsa Salana, because this kind of minor carelessness overshadows good works ... Management should pay attention to this. (September 14, 2012).
- 33** | It is the task of the Hospitality Department to bring it to the knowledge of the Officer Jalsa how many people were fed and how many could not be fed. There should be a proper record of this. If the meeting had taken place, prompt action would have taken place for the next day. (June 8, 2012).

- 34 | It was the task of the Murrabi Sahib or in-Charge of their respective country to organize this [taking care of new converts]. Departments of Hospitality and Accommodation should have also taken this up. (June 8, 2012).
- 35 | If a guest makes a request which is not the duty of the department of the person asked, rather than give them a blunt response, the person should guide them to the right place. (July 23, 2010).
- 36 | [Explaining an example during Jalsa where food was not served as it was not time] Even if food is not to be served at an area, guests should be politely addressed. Car parking, traffic control and security workers should also display courtesy and civility when speaking with the guests. (July 23, 2010).
- 37 | Workers of each department should present a model of extreme courtesy to them [guests]. Any existing resentment with a guest should be forgotten and should not come in the way of serving them; if it is so, it would be a betrayal of one's duty. If a worker feels that he/she cannot honor the dues of hospitality towards a certain guest, then they should ask their co-worker to do it on their behalf. (July 23, 2010).
- 38 | Apart from serving his guests, the Promised Messiah (as) had two objectives of his hospitality; their tarbiyat and tabligh. Likewise, the relevant departments should pay attention to this at the Jalsa (July 23, 2010).
- 39 | At times, there is overcrowding on the transport provided. Workers should remain calm and also calm the guests about the temporary inconvenience, assuring them gently (July 23, 2010).
- 40 | This department [of hospitality] is very important. Every volunteer should keep this in mind that he has to uphold high moral values and deal with the guests in a kind manner. And this is possible only when love is instilled in hearts. Hospitality is a special trait of prophets and their followers. (July 23, 2004).

Waqf-e-Nau



- 1 | Waqf-e-Nau members should daily read religious books, even if it be a few pages. (January 18, 2013).
- 2 | 100% of Waqf-e-Nau members should listen to the Friday sermon ... The department, as well as parents, should pay special attention to this. (January 18, 2013).
- 3 | The administration should try and make interactive Waqf-e-Nau programs. (January 18, 2013).
- 4 | [Regarding Waqf-e-Nau] Each country should form a committee to ascertain, within three to four months, what its requirements for the next 10 years are. How many missionaries will they require, how many translators, how many doctors and other experts. The Waqf-e-Nau Department should properly follow up on these reports. (January 18, 2013).
- 5 | Local Waqf-e-Nau departments should hold bi-annual forums for members. (January 18, 2013).
- 6 | If, in places, special arrangement for Waqf-e-Nau is not available, they can join their peers in following the general syllabus of Atfal, Khuddam or Lajna. Or the syllabi can be merged. (January 18, 2013).
- 7 | The Waqf-e-Nau syllabus can be translated in different languages. This has been done in Sweden. (January 18, 2013).
- 8 | Waqf-e-Nau is the most important scheme to fulfil the future needs of the Community. Understanding this need, parents as

well as the Waqf-e-Nau Department, should be fully active. [The department needs to be active so that] when these children enter practical life, they can save their respective people and also attain betterment themselves. (October 22, 2010).

9 Huzoor instructed the Waqf-e-Nau department to keep records of the various careers the children aspire to follow so that the Jama'at would have a clear indication of the future professions of the Waqf-e-Nau children. (June 18, 2004).

10 While renewing their pledges, disclosure of this intent by the Waqfeen-e-Nau is necessary at the age of 15. In this regard, I have issued a directive to the administration concerned to get from them in writing at the age of 15 that they will or want to continue the Waqf. At the age of 15 or 21, those who have not joined the Jamia', when they have completed education, it is necessary for all of them to rewrite the pledge. And if, in between, they are asked to get training in some field, they should pen it again. So, at all stages, according to his heartfelt wish, the Waqf-e-Nau should express to continue his Waqf. (28th October, 2016).

11 Keep in view the saying of the Holy Prophet (sa) that we should look at the one who is financially lower than us and look at the one who is spiritually higher than us so that we strive to go further in spiritual progress rather than material progress. Therefore, the Waqf-e-Nau boys who have completed their education should try to improve their spiritual condition, rather than the outward and material condition. (28th October, 2016).

12 The Waqfeen-e-Nau should improve a lot in the standards of contentment and sacrifice. They should not think that if they are financially weak, then, maybe their siblings will consider them lower or the parents will not pay attention to them as they do to others. In the first place, the parents should never entertain the thought that life devotees are lower. They should have the view that the standard and status of Waqfeen-e-Nau is very high. But

Waqfeen-e-Nau should always consider themselves to be the humblest persons in the world. Waqfeen-e-Nau should improve the standards of sacrifice, payers and faithfulness. (28th October, 2016).

13 Some people infuse into the minds of their Waqfeen-e-Nau children that they are very special children. The result is that even when they become adults, this 'specialness' sticks in their minds. These queries and matters have also reached me here. They dilute the essence of Waqf and assume, by way of the title of Waqf-e-Nau, that they have become special. Some of them have developed the idea in their hearts that since they are in Waqfeen-e-Nau, they need not attend the programs of Nasirat and Lajna if they are girls, and they need not attend the programs of Atfal and Khuddam if they are boys; they have a separate organization. This is a wrong idea, if someone has it. Any office-bearer, even the Amir Jama'at, is a member of a related auxiliary organization. (28th October, 2016).

14 Therefore, every Waqf-e-Nau boy and girl should remember that they are the members of their organizations according to their ages and it is incumbent upon them to attend their programs, and if someone doesn't attend, then, the president of the relevant organization should report them. If that Waqf-e-Nau doesn't improve, then such a child ... will be removed from the Waqf-e-Nau scheme. (28th October, 2016).

15 If there are some programs of the Jama'at, Waqf-e-Nau program, or programs of the auxiliary organizations, then, with mutual understanding, such timings can be set that auxiliary organizations and Waqf-e-Nau do their programs separately and there is no clash. (28th October, 2016).

16 If they are girls, then their dress and purdah is symbolic of true Islamic education. When others see it, they will be envious and say that despite living in this environment, their dresses and purdah are an extraordinary model. Then they will be special.

If they are boys, then their eyes will be looking down due to chasteness and not wandering toward culpable actions. Then they will be special. (28th October, 2016).

- 17** While going through the different phases of the religious and secular education, ask the Jama'at about what line you should follow or decide by yourselves. I have said before that the Waqf-e-Nau boys should give the first priority to go Jamia to become a murabbi or a mubaligh. It is the need of the hour. The Jama'at is expanding. New Jama'ats are forming not only in the countries where the Jama'at was established long ago, but Allah is also bestowing the Jama'at with new countries, and Jama'ats are being established there. And, in every country, we need a great number of murabbis and mubalighs. (28th October, 2016).

“Words of the Khalifa should be relayed again and again and again to the Jama’at until even those of little intelligence understand them.”

(May 29, 2015)

